

**A compendious**  
*forme and summe of Christian doctrine, called the Testimonie of a true Faith, meete for well disposed families, for the more knowledge of God, and better nourishing by, and confirming of all such as love saluation in Iesus Christ.*

(?)

*Gathered, corrected, and newly augmented, by Christopher Shutte Maister of Arte.*

*Seene, and allowed.*

*Psal. 34. 11.*

*Come ye children, herken vnto me, I wil teach you the fear of the Lord.*

*Imprinted at London by Thomas Dawson, dwelling at the three Cranes in the Vintrie.*

1581.

# A compendious

history of the Christian religion  
in which the testimony of  
the apostles is preserved for all  
ages and for the more  
perfect knowledge of the  
Christian religion  
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the apostles is preserved for all  
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perfect knowledge of the  
Christian religion

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in London

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MDCCLXXI.

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To the right Honora-  
 ble, and his singuler good Lorde,  
 George, Earle of Cumberland, &c. Chri-  
 stopher shutte wisheth all increase  
 of grace in the holy Ghost, and  
 long continuance of life  
 in all happie bealib, &  
 prosperitie.

(?)



After that I called to  
 minde (Right Ho-  
 norable and my ve-  
 ry good Lorde) the  
 diligent care, and  
 prudent prouision,  
 which Dauid and o-

I. Reg. 2. 1  
 Prouer. 4. 1  
 2. Reg. 23. 1

ther good Princes and rulers of Israel  
 had for planting true religion in their  
 Families for their better conuerſation  
 and good gouernment, according to  
 the Lawe, and rule of faith: and had  
 been also often intreated & earnestlye  
 inuited by some my very friendes, and  
 such as loue the ſaluation of the  
 faithfull, to contract ſome compendi-  
 ous and Chriſtian forme of godlie in-

A 2.

ſtructi-

*The Epistle.*  
 instructions and sweet prayers much requisite in wel disposed families, whose godly demaunde I was not willing to denie, Both because I see the lacke therof in many families, to require so needful a labour, and also, because I would not abridge my duetie to my bretheren and fellowship of the faithfull, if it were but with the poore widow, to cast two mites into the Treasurie. And waying also with my selfe, how many busie braines are occupied, to quarrell without a cause, with trueth it selfe: I thought your Honors godly Patronage to be a sure Asyle, to support and defend against the sting of carping Zoilus, what soeuer in godly wise herin I should proponnd. And therefore I haue boldly presumed too rest vpon your Honoures hoped protection, as the chiefest anchore holde I had herein, and take effecte, too the ende my laboures might the better proceede. Wherto (my good Lorde) I was diuersly incensed. First, by your Honoures good liking and procurati-  
 on of good Literatire, from time too time, which neuer happened to any  
 without

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without deserved praise and iust commendation. Secondly, I was moued by your Honours good acceptation of my studies in the Lorde, and other good remembrances towards me, both of your honour, vnto whom I recount my self most deeply indebted, and also of my good and most vertuous Lady, whom the Lord hath ioyned as a most comfortable delight and helpe vnto your Honour. Whose faithfull societie & happie felowshippe importeth an euident argument of Gods great goodnesse towards you, in blessing you with the felowshippe of such a one, as few or none excell or goe beyonde in true godlinesse, honestie and vertue. To whom for her Honours good affection to Christian Religion, I recognize my selfe much bounde with al obedience. Thirdly, I was prouoked hereunto specially, because such is and ought to be the zeale and loue of all Nobilitie, (whereof your Honour is a most notable Brünche) alwayes with maine and might, to defend the cause of true

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Religion to the glorie of God and sal-  
uation of his people, for which cause  
the Lorde hath stirred vp most noble  
men and godly Magistrates, to bee, as  
Patrones, and Protectours too the  
Ambassadours of his woorde, for the  
better proceeding of Religion. So he  
raysed vp Moyses to Aaron, Iosua to  
Eleazer, Dauid to Nathan, Asa too  
Azariah, Iehosaphat to Micha, Eze-  
chias and others to Esay and Ieremie,  
Zerubbabel to Iehoshua, and finally,  
the Emperoure Constantine too the  
council of Nice. Al which were right-  
ly tearmed Nobles, for the zeale and  
loue they had to true Religion. And  
albeit by sinister and crooked meanes  
some were ennobled, and so crept in-  
to the carefull chaire of worldly dig-  
nitie, yet none were euer rightly and  
in very deede accounted Noble, but  
such as vndertooke the patronage and  
aide of christian religion, which thing  
I humbly craue vpon your Honour.  
For euen in this wise Moyses doth call  
the Israelites a pretious & a noble ge-  
neration, so long as they obserued the  
commandements of the Lord. Vpon

the

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thelike conditiō, the Lord established  
his mercies with king David his Ser- *Psal. 89. 2. 112*  
uant: that the throane of Iuda should  
not be destitute of one to raign vpon  
the same for euer. To which thing Da- *I. Reg. 2. 1*  
uid had respect when he lay vpon his  
death bed, and thereupon counsel-  
led Salomon his sonne, to whom the  
kingdome was promised, to walke in  
the way of truth, wherein he had been  
brought vp: to the end he might pro-  
sper and haue good successe. To like  
purpose, Romanus a man of great no- *Fox pag. 125*  
bilitie, being caryed to the place of  
martirdome for the profession of chri-  
stian religion, (a rare thing in Nobles  
to behold) boldly auouched, that  
his nobilitie rested not so much in the  
blood of his Auncestoures, as in the  
profession of the Christian faith, and  
other vertues thereto agreeing. And  
therefore he sayde: *Non progenitorum*  
*sanguis, sed Christiana pietatis professio*  
*me nobilem facit*: that is, not the blood  
of my Progenitours, but the profes-  
sion of Christian religion, maketh me  
noble and renowned. And in deede if *Rom. 11. 17*  
we should with a single eye, looke to

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*Eph. 2. 23* the Prosapie of Adam, and wild olive tree, out of the which all flesh was taken, there would be no great cause of triumphatorie, of any thing which

*1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*  
*Rom. 6. 5. and 8* we have of nature, But this is, and ought to be Mans chiefe Nobilitie; that hee is grafted in Christe Iesus by faith, adopted to be the child of God,

*Theodoret. lib. 5*  
*cap. 17*

made by faith partaker of his graces and fellow heir of his kingdome, and this is very nobilitie. Wherwith Saint Ambrose being moued, aduertised the

*1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Emperor *Theodosius* (and in him at nobilitie) to consider his Nature, to bee fraile, lest happily principallity should blinde him, & make him quite forget himselfe, and his obedience towards God.

Wherupon it may be gathered (right honorable) that not onely the Potentates of all sortes, ought wel to remember their calling, but specially, to adresse themselves in al obedience, to serue the Lord, to foster his Church, to promote and defende his true religion. For therefore are they called to Nobilitie, wherein I woulde to God it might well please euen all De-

*Psal. 2. 11*  
*14. 4. 9. 23*

grees

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gresses of such as bee exalted on high,  
and gouernours of Families, deeply  
to acknowledge and confesse, that the  
Lord hath made them Fathers for his  
Truth, Patrones to mainteyne Re-  
ligion, and lights of godly life for o-  
thers to follow. For, like as the Sunne  
in the Firmament, giueth light to al the  
regions round about him, and by his  
bright appearing expelleth the dark-  
nesse, comforteth and cheereth the  
world. Semblably, shoulde Nobili-  
tie banish sinne and corrupt Religion,  
and be a lantern of godly life, to com-  
fort and shine to others, that they  
might direct their liues after their  
good examples, as the apostle wisheth  
the godly to be without rebuke, in  
the midst of a naughty and crooked  
generation, among whom they should  
shine as lightes in the world. (For as  
the philosopher *Plato* sayeth, such as  
the Heades and Rulers be, such com-  
monly be the rest of the Common  
multitude. Vpon the which considera-  
tion the *Athenian* Oratour *Isocrates*,  
wisheth all men of Nobilitie, to pro-  
pose their liues as a pattern for others.

*Plato.*

*Philip. 2. 15*

*Isocrates.*



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*Lib. 3. Cap. I*

*Contra Dona-  
distas.*

*Sozo, lib. 6. cap. 1.*

*Lib. 1. cap. I*

*Theodor, lib. I  
cap. 23.*

to follow, knowing that the manners  
of a whole towne or countrey doe re-  
semble the wayes and dooings of the  
higher sorte. To the like end sayth  
Enagrius in the ecclesiastical histories  
that the life of a noble man should be  
an image of vertue for his Subiectes  
to follow, that they might the sooner  
be allured too vertue and godlinesse.  
Thus Saint Augustine sayth, that Ru-  
lers ought to serue G O D, not onelie  
in liuing godly and modestly them-  
selues, but also in bringing others to  
Vertue and true Religion. Thus it  
was sayd to Arcadius the Emperour,  
that godlines was sufficient to the sal-  
uation of the noble men, without the  
which, their Pompe and outwarde  
strength was nothing worth. Where-  
vpon (my verye good and vertuous  
Lorde) I may conclude and define  
with Sozomenus, that godlinesse, or  
loue of true Religion, is the greatest  
honor and renowne of true nobilitie.  
And therefore, as Constantine sayde  
sometimes to Sapor king of Persia, so  
say I to all such of high degrees, which  
feare the Lorde, like as in keeping of  
the

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the sacred faith, they are partakers of the light of truth: so in following the light of truth, as a guide, they attain straight to the sacred faith which thing may well inkindle in the louing and zealous heartes of Noble men and all others a feruent minde to the imbracing and spreading abroad of true religion. And euen as Ciprian let no day passe without the reading of Tertullian: nor Alexander without the reading of Homer: Nor finally, Apelles without some line proportioned, so were it meete that no degrees should lose any opportunite or occasion graunted too the meditation of Christian religion: but rather being taught by the example of the Emperour Constantine, would repose their whole studie in the worde of god. And as for other things in the world, they are but vanitie and vexation of Spirit. For all flesh is grasse, and all the glory of man is as the flower of the fildes, which standeth beautifull to day, but to morow is cut down, dried vp, and withered. And what harme were it then, if some good man would put all  
bns  
degrees

*Niceph. lib. 4  
Cap. 34*

*Eccle. F. 1. 10  
Isa. 40. 6*

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1. Iohn. 2. 16

1. Cor. 7. 31

2. Cor. 5. 10

Isaiah. 9. 33

Eccle. 11. 9

○ 12. 12

degrees in minde, as the *Macedonian* did, *Philippi* and say, Remember man, that thou art but mortall, and that no thing is in the world, but the luste of the flesh, the lust of the eyes, and pride of life, & that the figure of this worlde vadeth fast away, that wee must also all appeare before the Tribunall seate of God, that euery mā may render an account for that which hee hath done in the bodie, be it good or euill. Were it not a meanes to make euerye one more watchfull in his office? wherein then ought mans delight to be? surely as the Prophet sayth, Let not the wise manglorie in his wisdom, nor the strong man in his strength, nor the riche man in his riches, But let him that reioyceth, reioyce in this, that he vnderstandeth and knoweth me: For I am the Lorde, which shew mercie, iudgement, and righteousness in the earth, for in these thinges I delight, sayth the Lord. To the like purpose is the good and wholesome counsell of the Preacher, Reioyce, O young man, saith he, in thy youth, and let thy hearte cheare thee in the dayes of thy youth, and

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and walke in the wayes of thine hart,  
and in the sight of thine eyes, but  
knowe that for all these thinges, God  
wil bring thee to iudgement, therefore  
take away greefe out of thine hearte,  
and cause euill to departe from thy  
flesh: for Childhoode and Youth are  
vanitie. Remember now thy Creator  
in the dayes of thy youth, whilst the  
euill dayes come not, nor the yeares  
approach, wherein thou shalt say, I  
haue no pleasure in them. O would  
to God that this godly counsel might  
preuaile in princely & noble heartes,  
and in euerye high and lowe degree:  
and especially in heades of households,  
which best becōmeth their person-  
ages: the would they inquire after the  
Lorde, and make his trueth, their  
chiefe delight, and lay a sure foundati-  
on in the way of righteousness, then  
shoulde this bee their Joy and Tri-  
umphe, to knowe the Lord to be their  
GOD, and themselves to be his peo-  
ple, and to haue the Testimonie of a  
good conscience. Then shoulde they  
make answere to their Obedience  
rightly to the worde of G O D: then should

2. Cor. I 2

should

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should they doe the dueties of faithfull and loyall subiects, and satisfie her maiesties desire. Finally, then would they tender the state of church & common weale; and shew themselves carefull for the saluation of Israel.

And because there is no good beginning for the accomplishing of these things, but in the wisdom, feare, and knowledge of the Lorde, the Seede whereof is sown in your Honours heart, to my great comforte and happy hope of helpe, that your Honour will set forward and mainteyne the trueth of Iesus Christ in this poore Countrey and Labirinth of ignorance & sinne. I here most humbly commended vnto your Honours godlye zeale, a shorte forme of Christian Religion, and godly gouernment, most meet in wel disposed families to be obserued, Wherein is to be seene the summe of Christian doctrine, faith, and godlye prayers, most meete for this our present state, beseeching your good Honour in lieu of better, to accept the same in good parte, at my willinge handes, recognising my selfe much bound.

*The Eaistle.*

bounden vnto your Honour, with all  
obedience for euer. And therefore  
knowing the knowledge of true Reli-  
gion, to be the delite and comfort of  
the godly, the light vnto their pathes,  
the doctrine of faith vnto saluation,  
the Scepter and protection of Gods  
kingdome, the mark & badge of gods  
Elect, and Saour vnto life. I here do  
present the summe thereof vnto your  
Lordshippe, in token of a thankfull re-  
membrance of your Honours courte-  
sie towards me, and in hope of fauou-  
rable acceptation thereof, wishing no  
lesse vnto your Lordship, then increase  
of all heavenly graces, and perfect hap-  
pinesse thorow the mediation of

*Psal. II 9. 24*

*105*

*Rom. IO. 8*

*I sa. II. 4.*

*Iohn. IO. 27*

*2. Cor. 2. 16*

the Lord Iesus: In whom

I bid your Honor

most hartlie

Farewel.

*Your good Honoures most*

*humble to commaund,*

*Cyr. Shutte.*

*The*

*The Testimonie of a true  
faith, containing short questions,  
very necessary to all Families, for the  
more knowledge of God, and  
better bringing vp of child-  
dren in his faith  
and feare.*

*I. Question.*



Or so much as our  
Saviour Christ in  
the Gospell admo-  
nistieth his elect  
first to seeke the  
kingdome of God,  
and the righteous-  
nes therof, and then to adioyn the  
promise of other blessings to ensue,  
I would gladly vnderstande how the  
same might be performed, which he  
requireth so necessarilie.

*Answer.*

There is no way so expedient to the  
receiving of Gods heavenly graces, as  
to lay a good foundation of true Religi-  
on in the feare of God. For as much as  
obedience to the Lawe of God, is  
the

*Mat. 6. 33*

*2. Deut. 28. 10  
Psal. 1. 1. 13.  
13-22*



Of a true faith,

the readiest & only way, to the fountaine  
of all perfect happinesse. And for this  
cause the godly men of all ages, prou-  
ided alwayes from tyme to tyme, that they  
might noutsh trew religion in their fa-  
milies, to the end both they and theirs  
might be instructed better in the Lawe  
of God, and haue good successe in those  
thinges which they went about.

b. Deut. 6. 6.  
2. Sam. 6. 11.  
Reg. 2. 3.  
Añ. 4. 23.  
Luk. 12. 49.

2. Question.

Doest thou than thinke, that those  
householdes are disordered, and not right-  
ly ruled, where thers is no dayly meditati-  
on of Religion kept?

Answer.

Such Families may rather be accoun-  
ted a stoke of lime, where the people are  
rarefull of worldly profits and bayne de-  
light, & careles of the word of God, and  
trew religion. And therefore they are  
in this case often times nearer to de-  
struction. God said hee shuld be to his people  
to val shuld be to his people.

4. 1. Sam. 3. 1.

3. Question.

How doest thou order and governe  
thy house in Christian religion?

Answer.

As Moses commaunded the people  
of Israel, to teache their children the  
Lawe

4. Deut. 6. 6.  
7. 1. 1. 1. 1. 1.

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**L**awe of the **L**orde, that in all their af-  
 faires they might haue an eye vnto the  
 same: so am I carefull, that my whole  
 Familie feare God and know his word  
 by some dayly exercise, and meditation  
 thereof. So as *b* they may be the better  
 able to render a reason of their faith.  
*c* They pray and geue thanks together  
 in all their doinges. *d* They liue godly,  
 soberly & righteously. *e* They make re-  
 stitution, to whom they haue done wrong  
 And finally, whatsoeuer they doe, they  
 doe all to the glory of God, *f* and so they  
 prosper, to God be praise therefore.

### 4. Question.

Well then I pray thee shewe me the  
 summe of that Religion, which thou doest  
 keepe in thy Familie. For it is the duety  
 of a true Christian, alwayes to bee readie  
*a* to render an accounte of his sayth, to  
 the ende it maye appeare, that he is not *b*  
 ashamed of Christ and his doctrine. Let  
 mee therefore heare what thou canst say of  
 the principall pointes of Christian Reli-  
 gion.

### Answer.

There be three special partes there-  
 of, the first is *a* to knowe God and my  
 selfe,

6. I. Pet. 3. 15.

6. Act. 4. 23.

2. Tim. 2. 12.

9. Luke. 19. 9.

3. Ios. 1. 8.

2. I. Pet. 3. 15.

3. Mat. 10. 32.

Rom. 10. 10.

1. Ioh. 17. 3.

Of a true faith. 1

Selfe: the second is, *b* the meanes wherby  
 my saluation is wrought: the third  
 what helpes God doeth further me  
 withall vnto life euerlasting.

2. Cor. 13. 5.

b. 1.ohn. 1. 24.

c. Mat. 6. 9. and

26. 26.

¶ *5. Question.*

What saiest thou of the knowledge  
 of God.

*Answer.*

The same is of two sortes: the one is  
 vniuersall, and knowne *a* by the creati-  
 on of heauen and earth, wherein God of-  
 freth himselfe to be seene and knowne of  
 me, as the onely fountaine of all good-  
 nesse, who alone *b* ought to be worship-  
 ped. For *c* his eternitie appeareth in  
 the making of the world: his *d* goodnesse  
 in preserving the same: his *e* prouidence  
 in the tokens which are seene and felt,  
 whereby what pleaseth his godly will  
 commeth to passe, and not by blinde for-  
 tune: his swisedome in ordering of the  
 thinges created: his *g* righteousnesse in  
 deliuering the godly, and punishing the  
 wicked: his *h* mercie in patientlie for-  
 bearing sinners, and calling them to re-  
 pentance. So that what may be knowne  
 of God, is manifest in the thinges crea-  
 ted, which vniuersall knowledge taketh

a. Rom. 1. 19. 20.

Psal. 19. 1.

b. Deut. 6. 13.

c. Gen. 1. 1.

Act. 17. 24.

d. Psal. 36.

e. Psal. 107.

Act. 17. 28.

Psal. 115. 3. 3.

1

f. Psal. 104. 24.

g. Rom. 2. 7. 8. 9.

10.

b. Eccl. 18. 32.

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1. Rom. I. 18.

2. Psal. 19. 1.

3. Job. 17. 3.  
Iere. 31. 34.

4. Rom. 8. 16.

5. Luke. 10. 21.

6. Mat. 13. 14.

away / all excuse from the dogbolpe,  
which worship not God aright: but to  
me, it is a ready way to bring me to the  
true worship of God.

The other knowledge is special, and  
onely proper / to the elect, whereby tho-  
row faith poured into my hart by the ho-  
ly Ghost, I am assured that my saluation  
is wrought by Christ the sonne of God:  
by wh<sup>ch</sup> I am made the childe of God  
thorow grace, and heire with Christ of  
his kingdome: which knowledge onely  
commeth of grace, and so is geuen to  
me, but it is restrayned from the wicked,  
because of their sinne and hardnesse of  
hart.

### 6. Question.

What sayest thou of the knowledge of  
thyselfe?

### Answer.

1. Gen. 2. 27.

2. Eph. 4. 24.

3. Iohn. 4. 24.

By creation I was made in Adam,  
according to the Image of G D D (I  
meane not any bodily shape, for God is  
a spirit, and without body) in true righ-  
teousnes and holinesse, that is to say, in  
all perfection and happinesse of nature,  
both in right iudgement, reason, wil and  
Strength. In which happy state, if Adam  
had

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had continued, both I and all his posteritie had beene blessed for ever.

### 7. Question.

Howe diddest thou fall from thys grace?

*Answer.*

By fall appeareth, in that **A**dām who had this blessing for me, thorow the inticement of the serpent brake the commandment of God, in eating of the forbidden fruite, and by the same depriued himselfe of his former happinesse, and brought sinne, death, hell, the wrath of God, and all kinde of miseries into the world, as iust punishmentes for his desertes. In which his sinnefull act, his pride, disobedience, lack of faith, vnthankfulnesse to his creatour, and light credite to the Deuill appeared. In which offence, both I and al his offspring are wrapped, in as much as in him wee all haue sinned, for he had the blessing geuen to keepe or loose for him and his. Wherefore I and all others descending of him, by him, & in him, haue fallē from grace, and are infected with his corruptions, & conceived in sinne, borne in iniquitie, and e by nature the children of

B.3.

wrath

1. 1. 1. 1.

4. Gen. 3. 20.

Rom. 1. 32.

b. Psal. 51. 7.

c. Ephes. 2. 3.

## The Testimonie

Rom. 3. 10.

wrath, and utterly undone, without the grace and mercy of God.

### 8. Question.

What is mannes free will, his power, strength, wisdom, and such like vertues lost by this hys fall in Adam, all which he had in the beginning?

### Answer.

Concerning mans will, before his fall the same was free, but after ward not so, *a* but as the same is freed by grace. For *b* his iudgement is vnperfect and often deceiued, his will in many thinges hindered, and his strength decayed, *c* that of himselfe, he cannot perceiue the thinges which belonge to the kingdome of god. So that as now to will aright is the gift of grace, so, to wil & chose amisse, is the lacke of grace: And yet this wil of man not regenerate, in some respect may be termed free, because *d* a man doeth euill by his owne consent, and not by compulsion. And as for other his vertues and good giftes, which he had before his fall, like as in a ruynous house, there remaine certaine reliques of an House, although nothing comparable to their former excellencie: so after Adams fall, man not rege-

*a. Iohn. 8. 36.*

*b. Psal. 14. 2. 3.*

*c. Iohn. 3. 5.*

*I 5. 4.*

*2. Cor. 3. 5.*

*Phillip. 1. 6.*

*e. 2. 13.*

*d. Eccl. 13. 9.*

## Of a true faith.

regenerate & hath a certaine kinde of  
 wisdom, carnall knowledge, thewe of  
 religion and holines, and yet the same so  
 imperfect, both by his naturall corrupti-  
 on, & by the tyrannie of the Devill, that  
 fult he be regenerate & sanctified with  
 grace from above he cannot please God.

*c. 1/2. 29. 4.  
 1. Cor. 1. 19.  
 Rom. 8. 7. and 10  
 30.  
 f. Iohn. 3. 5.*

### 9. Question.

How art thou restored to grace a-  
 gain?

### Answer.

My restauration commeth thowome  
 the free mercy and fauour of God, who  
 after this my fall in Adam; rayled both  
 him and me up againe with the comfort-  
 able promise of a Saviour, who by  
 his death should pacifie the wrath of  
 God, and bring mee into his fauour a-  
 gain: & by whose obedience I am made  
 righteous: which my regeneration com-  
 meth thus to me, whilst by the prea-  
 ching of the Lawe, I am brought to the  
 feeling of my sinnes, and rayled by with  
 the comfortable promises of the Gospel;  
 receyued by faith. My heart is lighte-  
 ned, purged and gouerned by the holpe  
 Ghost: & my will and minde reformed, &  
 the Image of God renewed againe in me.

*a. Tit. 3. 5.  
 Ephe. 2. 4.  
 b. Gen. 3. 15. and  
 12. 2. & 22. 18  
 c. Rom. 3. 25.  
 Col. 1. 22.  
 2. Cor. 5. 21.  
 d. Rom. 5. 19.  
 e. Matth. 3. 2.  
 Luke. 24. 47.  
 f. Act. 15. 9.  
 1. Cor. 3. 16.*



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### IO. Question.

Why did God regenerate thee, and not rather get him selfe glory, by condemning thee according to thy sinnes?

### Answer.

Although the Lord might iustly haue condemned all Adams posteritie, by reason of their sinnes, yet notwithstanding sortz of them according to his iuste iudgements, bee leaueth in their own corruption, deuoid of all grace, and Vessels of his wrath vnto damnation. Other some he embraceth in his great loue vnto saluation; whom hee accepteth in mercy without any desert of their own. Of which number, my conscience doth perswade me that I am one. And therefore he hath regenerate me, & first to declare his great loue, mercy & euerlasting kindness towards me, whom he chose in his sonne Christ to saluation. And therefore in an happy time, hee hath called me by the preaching of his word, and iustified me by my true faith in Christs death. Secondly, that I being thus borne anew, may bring forth the fruiues of righteousness to glorifie him withall. Thirdly, that at the end of my regeneration

a. Rom. 3. 10.  
9. 10.  
Deut. 7. 8.  
Ezech. 36. 22.  
Iohn. 15. 16.  
Eph. 2. 4.  
2. Tim. 1. 9.  
Tit. 3. 5.

b. Eph. 1. 4. 5.  
1. Pet. 1. 3.  
Iohn. 3. 16.  
Rom. 8. 29. 30.

c. Matth. 5. 16.  
Rom. 6. 10.  
Eph. 2. 10.  
2. Pet. 1. 10.  
d. 1. Pet. 1. 3. 4.

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tion is life everlasting: so at the **L**ords good time, I may receive the same among his Saintes.

17. 26. 18.  
Rom. 6. 22.

**11. Question.**  
Shew me what be the meanes, where-  
by thy salvation is wrought?

**Answer.**

The ordinarie meanes commonlie  
are two, that is to say, the woorde of  
God, and faith.

a. Luke. 11. 47.  
Rom. 10. 17.

**12. Question.**  
What is the woord of God?

**Answer.**

It is those Canonicall scriptures  
written by the spirit of God, & comen-  
ded to man both in the olde and newe  
Testament, wherein are conceyned all  
things necessary to our salvation, accor-  
ding to the which, the Lord wil have all  
his religion measured, without either  
adding or diminishing.

a. 2. Tim. 3. 16.  
2. Pet. 1. 21.

b. Deut. 4. 2. and  
12. 32.  
Galat. 1. 8.  
Luke. 16. 29.

**13. Question.**

How canst thou knowe the true religio-  
on, in so many sundrye opinions of the  
same, as be in the world?

**Answer.**

First, I ste the Religion taught me  
by the woord of God, and by his spirit

a. 17. 11.

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*Iohn. 1. 9.*

*1. I. Iohn. 4. 1. 2.*

geuen me to vnderstand the same. *Sec-*  
condlype, *b* I knowe this spiritte to bee a  
right spiritte, because it confesseth *Chryst*  
to be come in the fleshe, that is to say, as-  
cribeth the whole worke of my saluation  
to him, and to no other thing. *Thirde*ly,  
*c* I expound, one place of Scripture, as  
it is not contrary to another. And thus  
Icric the trueth, *d* making the worde of  
*G O D* to iudge and determine what I  
ought to follow.

*e. Rom. 3. 31.*

*d. Iohn. 12. 48.*

### 14. Question.

What is the cause why the woorde of  
God is preached to many, and yet taketh  
place but in few?

### Answer.

*The* causes are many, a first mannes  
owne disobedience and contempt of the  
worde, through want of faith.

*Secondly* the malice of *Sathā*, who  
blindeth and hardneth the heartes of the  
unfaithfull, that they shoulde not see and  
beleue the trueth.

*Thirde*ly, the iust iudgement of god:  
*W*ho, because they refuse to receiue and  
beleue the trueth, doth giue them vp in-  
to a reprobate minde, and sendeth strong  
delusion among them, that as they doe  
delight

*2. Rom. 10. 16.*

*1. I. Iohn. 7.*

*1. 2. Cor. 4. 4.*

*2. 2. Thes. 2. 11*

*Rom. 1. 14*

*Apoc. 13. 8. and*

*14. 9.*

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delight in lies and in unrighteousnes, so  
the same may be their destruction.

15. *Question.*

Howe is the woordes of GOD de-  
uyded?

*Answer.*

Into the Law and the Gospel.

16. *Question.*

a. Mat. 3. 2.

Luke. 24. 47.

What is the Law?

*Answer.*

It is the ten commaundementes of  
God, requiring of euery one a most pure  
perfect, and perpetuall obedience, b pro-  
mising saluation to them which fulfill the  
same, threatening death and damnation  
to the transgressours thereof.

a. Deut. 27. 16.

b. Leuit. 18. 5.

Rom. 10. 5.

Mat. 19. 17.

17. *Question.*

Rehearse the same to me.

*Answer.*

I. Thou shalt haue none other gods  
but me.

a. Exod. 30.

2. Thou shalt not make to thy selfe  
any graven image, nor the likenesse of  
any thing that is in heauen aboue, or in  
the earth beneath, or in the waters vnder  
the earth: thou shalt not bowe downe to  
them nor worship them, for I the Lorde  
thy God am a ielous God, and visiteth  
the

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the iniquities of the fathers vpon y<sup>e</sup> children vnto the thirde and fourth generation of them that hate me, and shewe mercie vnto thousandes: in them that loue me, and keepe my commaundements.

3 Thou shalt not take the name of the Lord thy God in vaine, for the Lord wil not holde him guiltlesse, that taketh his name in vayne.

4 Remember that thou keepe holy the Sabbath day: sixe dayes shalt thou labour and doe all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou, and thy sonne, and thy daughter, thy manservant, and thy mayd servant, thy cattell, & the stranger within thy gates: for in sixe dayes the Lord made heauen and earth, he sea and all that in them is, and rested the seuenth day, wherefore the Lord blessed the seuenth day, and hallowed it.

5 Honour thy father and thy mother that thy dayes may be long in the lande, which the Lord thy God geueth thee.

6 Thou shalt not kill,

7 Thou shalt not commit adulterie,

8 Thou shalt not steale,

9 Thou

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9 Thou shalt not beare false witness against thy neighbour.

10 Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his seruante, nor his maide, nor his Oxe, nor his Ass nor any thing that is his.

18. *Question.*

What sayest thou of the first commandement?

*Answer.*

The Lorde therein requireth a true obedience to his worde, the feare and loue of his name, b a sure faith and trust in his promises, c the right inuocation vpon his name, with thankesgiuing for his benefites, whereby his true worshippe may be knownen aright: whiche thinges as he doeth commaund, so doeth he forbidde all manner of superstition and idolatrie, e the contempt and denyall of his worde, f the lacke of feare, faith and loue towards him, g calling vpon other creatures, and finally, whatsoeuer pollute th his seruice, or our consciences in whose presence all our doings doe appeare.

a. 1. Sa. 15. 22.

Deut. 10. 12.

b. 1ob. 3. 15. 16.

c. Psal. 50. 15, and 23.

d. Deut. 4. 19.

e. 2. Tbes. 1. 8.

2. Tim. 4. 4.

f. Rom. 3. 18.

Iacob. 2. 14.

1. Iohn. 3. 10.

g. Apo. 19. 6. and

19. 10. & 21. 3.

19. *Question.*

What

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VVhat sayest thou of the second?  
Thou shalt not make, &c.

*Answer.*

God doth therein declare how he wil be worshipped. For seeing that his true worship *a* is worke of seruice commaunded in his woord, proceeding of fayth, and tending to his glorie: as hee is a *b* spirite, so he wil be worshipped in spirite and truth, without *c* any mixture of Idolatrie or superstition. And therefore he forbiddeth *d* the making of Images, to expresse him by *e* al maner of deuotion or reuerence geuing to them, eyther in looking at them, or in bowing the knee before them in prayer, he is the Lorde our God, and will not haue his power to be contemned: *f* he is ielous ouer vs, and wil not suffer eyther our soules or bodies to be defiled with any filthinesse of Idolatrie: which if we doe, he wil reuenge the same to the thirde and fourth generation. Briefly he forbiddeth here by *g* all representations and tokens of Idolatrie, *h* all straunge worship deuised by man, *i* all antichristian Decrees and whatsoeuer corrupteth the true seruice and spirituall worship of God.

20. Question.

*a. Deut. 6. 13.*

*Rom. 14. 23.*

*Matth. 5. 16.*

*b. Iohn. 4. 24.*

*c. Leuit. 18. 3.*

*Deu. 7. 25. & 12*

*2. & 14. 3.*

*d. Deut. 4. 23.*

*Esey. 40. 18.*

*e. Exod. 34. 14.*

*Psal. 97. 7.*

*f. Exod. 34. 14.*

*1. Cor. 11. 2.*

*g. Deut. 12. 2.*

*h. Esey. 29. 13.*

*i. Apoc. 13. 15.*

*and 14. 9. and*

*18. 4.*



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### 20. Question.

What is commaunded in the thirde? Thou shalt not take, &c.

Herein the Lord commaundeth a reuerend vse of his name, & truly to sweare and testifie the trueth, noth only in truth, iudgement and righteousness, but also e for necessities sake, especially when y glorie of God and the saluation of our brethren is sought: requiring also here, in a faithfull zeale and a loue towarde his woorde and Sacraments, and what soeuer e may set forth his glorie, forbidding f the indiscreete and irreuerend vse of his name in vaine and frivollous thinges, all rash othes, all othes made for fauour, lucre, and feare, rather than for tryall of crueth, all b periury, al othes made: by Saintes, Idoles, meate, or o: ther creatures, k all coniurations, Sorceries, Charmings, louthsayings, witchcraftes, / cursing and banning, mall false doctrines, and corruptions of true religion, & whatsoeuer n causeth the name of G D D to be euil spoken of.

a. Deut. 6. 13.

b. Ierem. 4. 1. 2.

c. Iosua. 2. 12.

2. Cor. 1. 23.

d. Deut. 6. 5.

Act. 2. 42.

e. 1. Cor. 10. 31.

f. Deut. 28. 58.

g. Psal. 15. 4.

b. Leuit. 19. 12.

i. Deut. 10. 21.

Ierem. 5. 17.

Amos. 8. 14.

k. Deut. 18. 10.

l. Ephe. 4. 31.

m. Rom. 16. 17.

Apoc. 14. 19.

n. Rom. 2. 24.

### 21. Question.

Shewe

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Shewe mee the meaninge of the  
fourth; Remember that thou keepe holy  
the Sabbath day, &c.

*Answer.*

a. Exod. 31. 13.

Heb. 4. 11.

b. Mat. 18. 20.

Psal. 95.

Mark. 2. 35.

c. Col. 3. 16.

d. Act. 20. 7.

e. Philip. 4. 6.

f. I. Cor. 16. 1.

g. Heb. 3. 13.

h. 2. Chro. 36.

i. Gal. 4. 10.

k. Rom. 3. 13.

l. Psal. 119. 17.

The Lord commaundeth herein a the  
ceasing from bodily labours and sinnes,  
and b to meete together in his true feare  
and loue, to heare, learn, and confesse his  
word, and c to instruct one another in  
the same, d to communicate at his Sa-  
craments, to e render thanks for his be-  
nefites, to f distribute vnto the necessitie  
of the poore, g and to meditate our  
spirituall rest, which shalbe after this  
lyfe: forbidding likewise h the contempe  
of Ecclesiasticall meetings, his worde,  
and Sacraments, the i superstitious ob-  
seruance of dayes and times, the folow-  
ing of k pastimes, gaming, dauncing,  
banquetting, and other outward plea-  
sures, without meditation of heauenly  
thinges.

22. *Question.*

Is there any reason why the Lorde  
begioneth rather at thine obedience, and  
duetie towards himselfe, then at thy due-  
tie towards thy neighbour?

*Answer.*

Dea

Of a true faith,

Dea berelye, a for all my well doing to-  
wardes men, must begin at mine obedy-  
ence and religion towardes God. For  
though I should liue neuer so ciuilly and  
religiously before men, and doe neuer so  
manie good woorkes: yet were it *b* im-  
possible that I should please God there-  
by, except my woorkes should proceede &  
spring of a pure faith in Christ, by whō  
I am reconciled to the Father, and for  
whose sake my woorkes doe please God.  
And for this cause must euery wise man  
happily first lay this foundation, that hee  
know God aright, and be of a sound reli-  
gion and sincere faith.

a. *Deut. 6. 4.*

b. *Rom. 14. 23.*  
*Heb. 11. 6.*

23. *Question.*

What is the meaning of the fiftē Com-  
maundement? Honour thy father and  
thy mother.

*Answer.*

Herein the Lord requirēth a humble  
reuerence and loue, not onely towardes  
our naturall parentes, but also towardes  
our magistrates, ministers & maisters,  
whom he placeth ouer vs: *b* for the bene-  
fite of them which doe well, and for the  
punishment of the euil, requyring also  
our obedience towardes them, & so long

a. *Leuit. 20. 9.*

*Eph. 6. 1.*

*Exod. 22. 28.*

*Heb. 13. 17.*

b. *Rom. 13. 4.*

*1. Pet. 2. 14.*

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as they obey his worde, from whence when they decline, & they are no longer to be obeyed, forbidding also all disobedience & ingratitude of children towards their Parentes, f all contempt and rebellion of subiectes against their Magistrates, also g to blaspheme them, and to disobey them in matters contrary to the trueth.

### 24. Question,

VVhat canst thou say of the sixt: Thou shalt not kill?

#### Answer.

God in this commaundeth a faithfull loue, mercie, kindnesse, compassion, reconciliation, and mutual embracing one an other in peace, as well of our enemies as of those which loue vs, forbidding b all unlawfull murder and quarelling outwardly, all fayed loue, vnmercifulnes, hatred, malice, anger, reproches, taunts, slandering, murmuring, contentions, desire of vengeance, and whatsoever is repugnant to christian loue,

### 25. Question.

Procede to the seueneth: Thou shalt not commit adulterie.

#### Answer.

The

a. Dan. 3. 18.

Act. 4. 19.

c. Leuit. 20. 9.

f. Num. 16. 100.

2. Sa. 15. 9. 17.

g. Exod. 22. 28.

b. 1. Reg. 14.

16.

a. Math. 5. 23.

Iohn. 13. 34.

Rom. 13. 8.

Ephe. 4. 2, 31.

b. Galat. 5. 20.

Ephe. 4. 31.

1. Cor. 3. 1.

and 10. 10.

Rom. 13. 8. 9.

1. Iohn. 3. 10.

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The Lorde commaundeth not onelye  
a perfect chastitie both in soule & bodie,  
whether it bee in marryage or in single  
life, that all our partes may be sanctified  
vnto him: but also hee forbidderh *b* all  
manner of adulterie and fornication,  
the restropning of lawfull marryage in  
any calling, and the reshe bovring of sin-  
gle life, *d* vnlawfull lusses, *e* light be-  
haviour, and vnseemely adorning of the bo-  
die, *f* filthy talke and idle pastimes, *g* un-  
kennesse: minstreisie, daunsing, and what  
besides tendeth to impuritie and lecher-  
rous luste,

*a. I. Cor. 6. 13.*

*1. Thes. 4. 4.*

*b. Galat. 5. 20.*

*Apoc. 21. 8.*

*c. I. Tim. 4. 3.*

*Eccles. 5. 7.*

*d. Math. 5. 28.*

*Rom. 6. 12. and*

*7. 7.*

*e. Esay. 3. 16.*

*I. Ti. 2. 9.*

*I. Pet. 3. 5.*

*f. Ephe. 4. 29.*

*and 34.*

*Colos. 4. 6. 7.*

*Gal. 5. 20. 21.*

### 26. *Question.*

Declare the eyght. Thou shalt not  
steale.

### *Answer.*

Herein God commaundeth a rightes-  
ousnesse and true dealing in euery cal-  
ling, and that euery man bee contente  
with his owne state, geuing to euery one  
what of right he ought to haue: forbid-  
ding also *b* all robbing and falsehoode,  
couteousnesse, vsurie, oppression, buy-  
ing and selling with false measures, *d* il-  
le liuing, *e* vn honest wastting of goodes,  
or substance, and what else doth saueure

*a Psalm. 11. 2.*

*Tit. 2. 12.*

*Rom. 13. 8.*

*b Ephe. 4. 28.*

*1. Thes. 4. 6.*

*c. Luke. 12. 15.*

*Psalm. 15. 5.*

*Prou. 11. 1.*

*d. 2. Thes. 3. 10.*

*e. Luke. 15. 13.*

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of beceite, the same is stealing.

27. *Question.*

Shewe the sence and meaning of the  
nienth. Thou shalt not beare false witnes,  
&c.

*Answere.*

*a* Ephes. 4. 25.  
*Isai.* 33. 15.

*b* Deut. 1. 16.  
*Isai.* 10. 15.

*c* Deut. 19. 16.  
*Ephes.* 4. 25.  
*I. Cor.* 13. 1010.

God commaundeth herein, *a* in court  
and iudgement, and in all our words and  
couenauntes, that trueth may flourish, to  
saue our neighbours harmelesse, *b* for  
bidding wronge iudgement, or any re-  
spect of persons therein, the making of  
wicked lawes and decrees, also *c* false  
witness, and lying tales, flatterie, suspi-  
cions, false accusations, and whatsoeuer  
impaireth the good name of our brethren.

28. *Question.*

What sayest thou of the last, Thou  
shalt not couet, &c.

*Answere.*

*a* Deut. 6. 5.  
*Mat.* 22 37.  
*Luke.* 10. 27.

*b* Gen. 6. 5.  
*Mat.* 5. 28.  
*Rom.* 6. 12.

In this the Lorde commaundeth *a*  
the whole heart to be possessed with loue  
that whatsoeuer man doth wish or desire,  
may bee free from luste and corrupt af-  
fections, and serue to the glorie of God,  
and profite of his neighbours, forbid-  
ding hereby *b* all wicked thoughtes and  
vnlawfull desires both of soule and bodie,  
although

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although our consent be not thereto, *c* all corruption of originall sinne by Adam, all lack of grace, and whatsoeuer wanteth of the integritie & perfection wherein man was made. By all which preceptes it may appeare, that *d* nothing but true righteousness and innocency can please God.

*c. Ephe. 2. 24.*

*d. Job. 15. 14.*

*Deut. 27. 26.*

*Leuit. 18. 5*

*Luke. 17. 10.*

### 29 *Question.*

By this I vnderstande, that thou arte not able of thy selfe. *a* because of thy sinnes to fulfill these Lawes: why therefore did God commaund that which thou canst not doe?

*a. Rom. 8. 3.*

### *Answer.*

First, hereby he declareth how that his Image in mee *a* is corrupted with sinne, for nothing is here required which I could not haue done before my fall in Adam.

*a. Ephe. 4. 23. 24*

Secondly, *b* here is nothing commaunded which I am not bound to doe.

*b. Deut. 27. 26.*

Thirdly, *c* he doth not respect what I my selfe can dooe, but what his Justice doth require.

*c. Deut. 6. 35.*

Last of all, it setteth forth the *d* wrath of God, and bringeth me to the feeling of my sinnes.

*d. Rom. 4. 15. 6.*

*7. 7.*

### 30. *Question.*



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Why, God is mercifull to thousandes,  
and will not surely punish sinne so sharply  
as thou thinkest.

*Answer.*

a. Exod. 20. 6

b. Psal. 7. 6. and

II. 7

Deut. 32. 35

a God in deede is mercifull to them  
that loue him, and truly repent, but hee  
is a b iust iudge, and a God of venge-  
ance, to punish the wickednesse of the vn-  
godly, which breake his commaunde-  
mentes.

31. *Question.*

By this I gather that manye are in a  
wofull case,

*Answer.*

a. I. Tit. 1. 9

Deut. 27. 26

b. Iohn. 3. 16

2. Cor. 5. 21

Rom. 3. 25

Concerning the wicked which be void  
of faith and of the mercy of God, a the  
curse of the Lawe hangeth vpon them:  
But touching the elect, of which compa-  
ny I am perswaded that I am one b Je-  
sus Christ the sonne of God in mine own  
nature hath suffered to deliuer me from  
sinne, and the punishments thereof, & hath  
brought me into fauour of God agayne,  
of which benefite I lay holde c with a  
true faith, d which cometh by the prea-  
ching of the Gospel.

c. Rom. 1. 16

Act. 15. 11

d. Rom. 10. 17

32. *Question.*

What is the Gospel?

*Answer.*

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*Answer.*

It is the *a* doctrine of faith, *b* containing the promises of god vnto saluation, *c* to al which truely repent, and lay hold of Christes merites by a sure trust in the same.

*a. Rom. 10. 8*  
*b. Mar. 11. 28*  
*Iohn. 5. 24,*  
*c. Luke. 24. 47*  
*Iohn. 3. 15. and*  
*6. 47*

33. *Question.*

Why callest thou the Gospell the doctrine of faith?

*Answer.*

First, because *a* faith commeth, & is nourished by the preaching of the gospel: Secondly, *b* because the promises thereof, must be receiued onely by faith.

*a. Rom. 10. 17*  
*b. Iohn. 3. 16*

34. *Question.*

What doe the promises of the Gospell meane?

*Answer.*

First they teach me that the Law of god is fulfilled for me by Christ, by whom I haue my sinnes forgiven, and with whose righteousness I am cloathed, and may now boldly stande before the iudgement seate of God.

*a. Rom. 8. 19*  
*Ephe. 2. 15.*  
*Galat. 3. 13*

Secondly, that my saluation cometh onely of the free mercy of god, without my merites or good deedes.

*b. 1. Cor. 1. 30*  
*2. Cor. 5. 21*  
*c. Rom. 3. 24. and*  
*4. 5. 16.*  
*d. Mar. 22. 14.*

Thirdly, although they be offered to

*C. 4.*

*all*

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all, yet they take effect in none to saluation, but only in the elect, whose heartes God lighteneth with faith.

### 35. Question.

Shew me what faith is?

*Answer.*

There is a kinde of fayth called *a* a dead faith, beleeuing the woord of God to be true, and all thinges therein contained, and goeth no farther: but the true faith is *b* the sure knowledge of the Fatherly good will and mercy of God shewed towards man in Christ, *c* and a sure trust in the same, which *d* in due time bringeth forth the fruites of good liuing.

### 36. Question.

What doest thou learne hereby?

*Answer.*

First I learne to know God, who is made *a* my Father by Christ, thowoe adoption and grace.

2 Secondly, *b* I apply to my selfe by this my faith, al the merits of Christ, as fully as if I had done the same my selfe.

3 Thirdly, *c* I haue a sure trust in his merites and mercy, and boldnes to offer by my prayers to GOD the Father by him.

4 Last

*a. James. 2. 14.  
Heb. 8. 13.*

*b. Iohn. 17. 3.*

*c. Ephe. 3. 17.  
d. Rom. 6. 10. 10.*

*a. Rom. 8. 16.*

*b. Gal. 2. 23.*

*c. Rom. 4. 19.  
Heb. 4. 16. and  
10. 22.*

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4 Last of all I know his promyses to d  
be faithfull and true, and that he will *d. Heb. I. 11.*  
performe them when it pleaseth his god-  
ly wisdom.

37. *Question.*

Whence commeth faith?

*Answer.*

It is the gifte *a* of God wrought in  
my heart by the preaching of the gospel *a. Mat. II. 28.*  
and by the holy Ghost. *27. & 13. 11.*  
*Act. 16. 14.*

38. *Question.*

What is the summe of faith?

*Rom. 12. 6.*

*Galat. 5. 22.*

*Eph. 2. 8.*

*Answer.*

I beleue in God the father almighty,  
maker of heauen and earth, and in Je-  
sus Christ his onely sonne our Lorde,  
which was conceived by the holy Ghost,  
borne of the virgine Marie, suffered vn-  
der Pontius Pilate, was crucified, dead  
and buried, he descended into hell, and  
rose againe the third day from the dead,  
he ascended into heauen, & sitteth on the  
right hand of God the father almightie,  
from thence hee shall come to iudge the  
quick and the dead, I beleue in the ho-  
ly ghost, the holy catholicke church, the  
communion of saintes, the forgiveness of  
sinnes, the resurrection of the body and  
the life everlasting.

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### 39. Question.

What art thou taught hereby?

*Answer.*

1 First, what to beleue of God my father and creator.

2 Secondly, of Christ my redeemer.

3 Thirdly, of the holy ghost my sanctifier. Last of all, concerning the church of God.

a. Iohn. 4. 24

b. Rom. 16. 26

c. Sam. 45. 5. 6. 7

Rom. 3. 4

d. Psal. 139. 7. 8. 9

e. Psal. 119. 137

f. Mat. 19. 17

g. Psal. 111. 7

h. Exod. 34. 6

i. Gen. 1. 1

k. Iohn. 1. 1

l. Prouer 8. 23

Heb. 1. 3

Apoc. 1. 8

m. Iohn. 1. 14

Galat. 4. 4

n. Iob. 14. 16. 26

o. Mat. 3. 16. 27

p. Deut. 4. 6

q. Iohn. 1. 1, and 3

18. 21

r. Iohn. 5. 7

### 40. Question.

What canst thou say of God?

*Answer.*

God is *a* a spirituall nature, *b* euerslasting, *c* almighty, *d* infinite, *e* true, *f* good, *g* righteous, and mercifull, *h* who hath made the world, and *i* hath begotten the sonne of himselfe from euerslasting.

The sonne is the wisdome and image of the father, begotten of the father, very god of very God, *m* who in his time appointed, became man.

The holy ghost is *n* the power and vertue proceeding from them both, which three, although they be *o* distinct in persons, yet are they *p* equall and all one in godhead, eternitie, dignitie, and power.

### 41. Question.

What sayest thou of the first parte  
of

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of this faith?

*Answer.*

I beleue that God is not onely the *a* naturall father of his sonne Christ, but also that hee is by grace my father, by whose wisdomie as heauen and earth, & all thinges therein contained, were made, so the same by his *b* power is gouerned & p̄serued.

*a. Mat. 3. 17.*

*Rom. 8. 16*

*b. Psal. 145. 15*

*Heb. 1. 3*

*Mat. 10. 28*

42. *Question.*

What thinkest thou of the second?

*Answer.*

I beleue that *a* the sonne of God became man, in all thinges like vnto mee, onely sinne excepted, and in my nature wrought what was needefull to my saluation, *b* wherefore he is named Iesus, that is, a Saupour.

*a. Heb. 5. 15.*

*b. Mat. 1. 21.*

43. *Question.*

*Act. 4. 12*

How is thy saluation wrought?

*Answer.*

This woord Christ, doeth teach the same, for firste, it signifieth him to bee a king, & to haue purchased to himself *a* by his blood, the Spirituall kingdome of his Church, *b* all the enemies thereof conquered. Which kingdome now he gouerneth *c* by his woord, and by his spirit

*a. Act. 20. 28*

*Luke. 1. 33*

*b. Iohn. 8*

*1. Iohn. 5*

rite

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e. *Ephe.* 1. 13.  
*I. Cor.* 6. 19.  
*2. Heb.* 5. 5. 6. 7.

e. *Iohn.* 14. 13.  
*Rom.* 8. 34.

f. *Act.* 3. 21.

g. *Mat.* 17. 5.

h. *Marke.* 14. 10.  
*15. 15. 24.*  
*Iohn.* 19. 38.

i. *Esay.* 53. 4.  
*Col.* 1. 2. 20.  
*2. Mat.* 27. 46.

k. *Rom.* 5. 19.  
*Col.* 2. 14.  
*I. Iohn.* 3. 8.  
*Apoc.* 20. 14

rit, wherby he raigneth in my heart, and in the heartes of his elect.

Secondly, it teacheth that he was a priest, to offer vp himselfe once for all, a sweete sacrifice, to take away my sinnes, and to be a mediator, by whō, and in whose name I may offer vp my prayers to God my heauenly father, & through him be heard.

Thirdly, it putteth me in minde that he was a Prophet, sent to preache the wil of his heauenly father, whom alone I must heare and obey as my Lord: who being thus appointed of his Father was betrayed of Judas, condemned by Pilat, crucified by the Iewes, buried by Ioseph of Aromathia, and Nicodemus, suffered in his bodie, not onely the punishmentes due to my bodie, but also in his soule, the punishments due to my soule, that was, the very torments of hell and death, and separation from God, by whose death my obedience is wrought the malediction of Gods Lawe cancelled, the Deuil, and his power subdued, the wrath of God appeased, and I set in his fauour agayne. And thus is the death of Christ, the onely and full ransome for my



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my sinnes, by vertue whereof, sinne also  
dyeth and is killed in me.

44. Question.

It is very needefull to keepe this excellent benefite alwayes in minde : tell me therefore, how thou canst meditate the same aright.

Answer.

First *a* I consider, how greate the wrath of God was towarde my sinnes, which could be appeased with nothing, but onely with the deare bloodshedding of his sonne : and thereby I beginne to hate and eschew sinne euermore.

*a. Isai. 53. 10.*

*Rom. 4. 25.*

*Galat. 3. 13.*

*Ephes. 2. 14.*

Secondly, *b* herein I doe behold also the great loue of *G D D*, which spared not his sonne for my sake, and likewise the great loue of his sonne, that vouchsafed to doe so much for me.

*b. Iohn. 3. 16.*

*10. 17.*

Thirdly, *c* apply & appropriate the same vnto my selfe, whatsoeuer Iesus Christ herein hath done : for I am fully assured, that he did it for me.

*c. Iohn. 4. 10.*

*Gal. 2. 20.*

45. Question.

What sayest thou of his resurrection.

Answer.

As he dyed for my sinnes, so he rose againe

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*8. I. Iohn. 3. 8.*

*a. Rom. 8. 10. 11*

gayne for my iustification, *b* hauing gotten the victorie ouer sinne, death, bell, & damnatio, and giueth me power through his spirite, *c* to rise vnto newnes of life, assuring me, that my bodily death shalbe no destruction, but that I shal rise again at the last day, to life euermlasting.

### 46 Question.

Shew thy minde of his ascention.

*Answer.*

*a. Act. 1. 9. and*

*3. 21.*

*Mat. 28. 18. 20.*

*8. Iohn. 14. 2.*

*Tir. 2. 5.*

*Collos. 3. 1. 2.*

He ascended *a* with his body into heauen, where he remaineth, hauing al power geuen him of his father, but with his spirite hee is present with his people: *b* by which his ascention hee hath taken possession for me in heauen, where he also continueth a mediator to make intercession for me to his father, and finally, teacheth mee to set mine affection vpon heauenly thinges.

### 47, Question.

What meanest thou by his comming to iudgement?

*Answer.*

*a. Mat. 24. 31.*

*2. Thes. 1. 8. 10.*

*Luke. 21. 35.*

I beleue that he which is my sauiour *a* shal come to cleare me and all his elect in iudgement, and to condemne the wicked which in their life time refused him,

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to follow their pleasures.

48. *Question.*

What sayest thou of the holy Ghost?

*Answer.*

I beleue that *a* he is the spirit of sanctification, *b* geuen to lighten my minde, *b*. 2. Cor. 4. 6.  
*c* and to leade me into all truth, hee is *d* the earnest of mine inheritance in heaue  
*e* the seale to impynte gods promises in my heart, *f* the fountain of grace, and the  
water which purgeth me from mine uncleannesse, and *g* maketh mee to dye to sinne, and to be holy vnto God.

*a*. 1. Cor. 6. 11.

*b*. 2. Cor. 4. 6.

*c*. Iohn. 16. 13.

*d*. 2. Cor. 1. 22.

*e*. Ephe. 1. 13.

*f*. Iohn. 7. 36.

*g*. Rom. 8. 10.

II.

49. *Question.*

Shewethy mynde concerning the Church,

*Answer.*

The Church is *a* the societie of all faithfull people, whom God in Christ  
hath chosen to saluation befoze the world was made, of *b* which number I beleue  
that I am one.

*a*. Rom. 8. 29.

*b*. Ephe. 1. 4. 10.

II.

*b*. 1. Cor. 15. 55.

50. *Question.*

What, is there no saluation without the Church?

*Answer.*

No, *a* for as the branch, except it abide in the Vine, can not bring forth fruite,  
but

*a*. Iohn. 15. 4.

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but dyeth and withereth, and so is cast into the fire, euen so, excepte a man bee grafted into the body of Christ, which is the church, and therein continue hee cannot be saued. And therfore not euery religion shall saue the professours thereof, but only the truth of Iesus Christ.

### 51. Question.

What be the markes thereof?

*Answer.*

*a* The sincere word of God, *b* the right administration of the Sacraments, and *c* Ecclesiasticall discipline.

### 52. Question.

Why is the Church called holy?

*Answer.*

Because God wil haue his people to liue *a* holily, soberlye and righteouslye in this world, & not *b* to greene *y* holy ghost by any vncleannesse, by whom they bee sanctified, and by whom, whilest they suffer themselves to be led, they *c* cannot erre in matters of faith and saluation.

### 53. Question.

I praye thee herein by the way, what thinkest thou of the Church of Rome, whose Doctrine hath bene receyued manye yeeres: hath shee erred and bene deceiued:

*a. Iohn. 8. 47. &*

*IO. 17.*

*b. Mat. 28. 19.*

*c. Mat. 18. 17.*

*I. Cor. 5. 1.*

*a. Tit. 2. 12.*

*b. Ephes. 4. 30.*

*c. Iohn. 16. 13.*

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deceived.

*Answer.*

The Church of Rome in the beginning, and long after the Apostles time, was a true Church, and so long as shee followed a the worde of God, and suffred her selfe to be guyded with his Spirit, she was free from erreure in matters of faith. *b* But when she began to abound in wealth, she forgot her former husband Christ Iesus, and committed fornication with strange gods, cleaving the doctrine of Christ and his religion, and devising a new worshipp of her own, where in according to the iust iudgement of God, she flourished a long time, & there withall polluted and made drunken the most part of the world; whilst so many embraced her lawes and religion, yea, even all those which were not chosen to saluacion, and sealed by the spirit of faith

f And of this her departing from the faith, sprang that great darknesse, and ignorance of true religion in these latter dayes.

54. Question.

What meaneth the Communion of Sayntes

D

*Answer,*

7. 1. Tim. 2. 1  
2. 1. Tim. 2. 1  
2. 1. Tim. 2. 1  
2. 1. Tim. 2. 1

a. Job. 14. 16. 17  
1. 1. Tim. 2. 1

b. 1. Tim. 6. 3  
2. Tim. 3. 2  
Apc. 18. 11

c. Galat. 1. 6. 7. 8  
2. Tim. 2. 1  
2. Pet. 2. 1  
d. 2. 1. Tim. 2. 1  
Apc. 14. 8

e. Apc. 7. 3. 4  
13. 8. 17. 5

f. 2. Tim. 4. 3

7. 1. Tim. 2. 1  
2. 1. Tim. 2. 1

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*Answer.*

R. Rom. I 2. 5

I. Cor. I 2. I 2

b. I. Pet. 4. I 0

Galat. 6. 2

1. Cor. I 2. 5

E. Ebs. 4. 3

It signifieth *a* the fellowship which all the elect haue one with another, *b* communicating according to *h* measure of faith all spirituall graces amongst themselves, *c* and the studying to keepe the vnitie of the spirit in the bound of peace.

55. Question.

What beleueest thou of the forgiveness of sinnes?

*Answer.*

R. Rom. 5. 8. I 0

Ephes. 2. 1. 2

I. Cor. 6. 11.

b. Pet. 2. 4

Esa. 53. 5

I. Cor. 1. 30

2. Cor. 5. 21

R. Rom. 3. 25

First, I beleue that before my sinnes he forgiven me, *a* there is nothing in me but meere wickednesse.

Secondly, I beleue that all my sinnes and the punishment thereof be taken away *b* by Christes death, *c* I made partaker of his righteousness.

Thirdly, I beleue *c* that faith alone, without any worthines of my selfe, doth make me partaker of these graces, and this my righteousness before God.

56. Question.

What sayest thou of the rest, the resurrection of the body & life everlasting?

*Answer.*

E. Eccl. 12. 7

1. Pet. 1. 4. I 3

I beleue when this life is ended, that *a* my soule shall goe to God, and my bo-  
die

of a true faith.

by to rest in the earth til the last day whe  
they shall both ioyne together againe **b**  
incorruptible, and remain with God for  
euer in the kingdome of heauen.

Luke. 16. 22

Phil. 1. 23

b. 1. Cor. 15. 53

57. *Question.*

How knowest thou that thou hast such  
a faith as this?

*Answer.*

First, I know the same **a** by the testi-  
monie of the holy Ghost, which assureth  
my conscience, that I am the childe of  
God, & which maketh me cry, Abba Fa-  
ther, in full and perfect assurance therof.

a. Rom. 8. 16

Secondly, I know **b** by the workes  
and fruites of faith, which Iesus Christ  
being vnited and ioyned vnto me, byin-  
geth forth in me by the vertue of his spi-  
rit, killing my corrupt and sinful nature,  
and quickning me too righteousnesse of  
life.

b. Rom. 8. 9. 10

Gal. 2. 20

Rom. 6. 10

58. *Question.*

Then cannot such a faith as this, bee  
fruitlesse and without good workes?

*Answer.*

No, but good workes do follow faith  
as the **a** testimonies and fruites of my  
thankfulnessse to God, wherby my faith  
is knowen, and approoued of men: **b**

a. Mat. 7. 17

Iacob. 2. 24

1. Pet. 1. 12

b. Galat. 5. 6

D 2.

wherefore



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22.1.3.1  
22.1.3.1  
22.1.3.1

wherefore it is called a faith which woꝝ-  
keth by loue:

59. Question.

What woꝝkes must thou doe?

*Answer.*

a. Mat. 19. 17. 18  
b. 1. Cor. 1. 8  
Ephe. 2. 10.  
c. 1. Pet. 1. 16  
d. Rom. 6. 10. 10.  
Tit. 2. 34.  
e. Colos. 2. 12.

Such as be commaunded mee in the  
a law of God, b which as they come of  
grace geuen mee, and not of mine owne  
powꝛ, so must they needes be done: for  
first God hath so commaunded. Second-  
ly, his benefits bind me thereto. Third-  
ly, my baptisme doth teach me to dy vnto  
sinne, and liue vnto righteousnesse.  
Fourthly, f I must glorifie God by my  
well doing. Last of all, g I must make  
strong my faith and election; and learne  
to auoyde the wrath of God.

f. Mat. 5. 16.  
1. Pet. 2. 12  
g. 1. Pet. 1. 10.

60. Question.

What reward shalt thou haue for thy  
good deedes?

*Answer.*

a. Rom. 14. 23.  
Heb. 11. 6  
b. Iohn. 3. 36

The woꝝkes which I doe before I  
be iustified before God by Christ, a can-  
not please him, because they be done w-  
out faith. The woꝝkes which folow my  
regeneration, b doe please God, not  
because of any worthinesse of mine in  
them: but God accepteth them, because

b. Apoc. 7. 14  
Mat. 25. 40  
Luke. 17. 10  
1. Cor. 15. 58.

of

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of my faith in Christ, though both they are not done in vaine, so that the reward which is geuen vnto them cometh on-ly of the free mercy and fauor of God, whilst he rewardeth not my deserts; but crowneth his giftes of grace in me.

*2. Apo. 22*

### 61. Question.

But the Scripture maketh mention of-  
ten, of reward to good workes.

### Answer.

It is true *a* that my labour is not in vaine in the Lord, yet my good woorkes are not such, that of themselves they can deserue any such thing. For there be three thinges required to the Nature of merites: First, that the good woorkes be mans own, for but to bestow and repay againe the same which he had lent him, what reward can he haue? But as *b* for mans good woorkes, they be not his own, but the giftes of God lent him to vse, and he himselfe Gods instrument to occupie the same.

*a. Cor. 15. 58  
Luke 17. 10*

*b. 1. Cor. 4. 7.  
Eph. 2. 10.  
Luke 16. 2.  
19. 13.*

Secondly, it is required that a man doe the worke of his own acorde, with-  
out constreint, or respect of duetie, for he that is bound to doe the same, cannot wel  
pleade of merite, for he doeth but what

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e. Psal. I I I. I  
Rom. 8. 12

d. Rom. 8. 13  
Apor. 22. 17

of duetie he ought to doe . But whatsoeuer the righteous doe, it is of duetie, for he is infinite wayes indebted vnto God. Thirdly, to the nature of deseruing, it is required, that there be a iust proportion betweene the thing geuen, and the thing receiued: but *a* none of mans workes are comparable to euerlasting life. And therefore I confesse that I cannot deserue any thing of the kingdome of heauē by mine own workes, for the reward which God giveth vnto my workes, is the free gifte of grace, geue to me onely for my faithes sake in Christ, in whō my workes please God. Wherefore if man be neuer so vertuous in the sight of the world, and haue neuer so faire a shew of good deedes, and not beeing graffed by faith on Iesus Christ, they are altogether vnfruitfull and baine.

### 62, Question.

With what helpes doth God further thee to saluation?

### Answer.

e. 2. Thess. 3. 3

Besides that the worde of God *a* doth helpe to vphold my faith, the sacraments and prayer are also helpes to me, for by them the Lord helpeth mine infirmitie,  
by

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by *b* outward signes representing to me  
spirituall graces.

*b. Mat. 28. 19*

*1. Cor. 11. 2*

*Genes. 11. 4*

63. Question.

Doe the Sacramentes serue thee to any  
other purpose?

*Answer.*

They serue not only to *a* teach me he-  
auently things, but also to kindle a desire  
of Gods promises in my heart, to stir me  
vp to thankesgeuing for my redemption.  
To knit me in loue with the godly, and  
as markes of religion to testifie how I  
differ from the heaehen & wicked. Ther-  
fore, such as refuse to vse the same, doe *b*  
not only deny God, but are also arrogāt  
and proud. And therefore not to be ac-  
counted christians, because they refuse in-  
bling of the Sacraments, to make open  
profession thereof.

*a. Exod. 12. 31*

*12. 13*

*Mat. 26. 26*

*1. Cor. 11. 23*

*26*

*1. Cor. 10. 17*

64. Question.

What is a Sacrament?

*b. Mark. 8. 36*

*Luke. 14. 18. 24*

*Answer.*

It is an holy signe instituted of a god  
to confirme my faith, and to seale in my  
heart the promises of Gods mercie to-  
wards me, for the forgiveness of my sins,  
and saluation in Christ.

*a. Mat. 21. 25*

*Iohn. 3. 5*

*Act. 1. 38*

*Rom. 4. 11*

65. Question.

D 4.

Whe-

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Whether do the sacraments geue grace  
to the receiuer, or no?

*Answer.*

a. I. Iohn. I. 13.

Act. 8. 18.

I. Cor. 10. 5.

Rom. 2. 29

1. Pet. 3. 21

They neither of themselves, nor in  
themselves include or geue grace, for that  
is the gifte of the holy ghost, but they be  
holy signes, whereby, as by an instrument  
God doth worke and seale grace in my  
heart, by faith receiued, and yet they bee  
not bare or naked signes, but grace is  
truely present to my faith, whē I receiue  
the same aright.

66. Question.

VWho ought to minister the Sacra-  
mentes?

*Answer.*

a. Gen. 6. 14.

17. 23.

Mat. 28. 19.

None but such as be ministers to  
preach the woorde, for these two offices  
in the scriptures, concurre and goe toge-  
ther, and therefore to none, but to such as  
may lawfully minister the woord, apper-  
teyneth the ministering of the sacraments.  
And hereby women are forbidden to mi-  
nister baptisme.

67. Question.

How many Sacraments be there?

*Answer.*

Two, the one is Baptisme, wherewith  
I am receiued into Christes Church,

of a true faith.

The other is the Supper of the Lorde,  
wherewith I am nourished in the same.

68. Question.

VVhat is Baptisme?

Answer.

It is a Sacrament, wherein, as wa-  
ter washeth away the filthinesse of my  
bodie, so <sup>a</sup> the blood of Christ sprinkled  
vpon my soule, by the hande of faith, wa-  
sheth away my sinnes, and the punish-  
ment thereof, whereby <sup>b</sup> I am incorpo-  
rate into his body, and made partaker of  
his benefites to die vnto sinne, and to liue  
vnto righteousness, and this is the right  
vse of baptisme, that wee be sure that our  
conscience be cleane, and that we shew  
it to others by our good workes, in mor-  
tifying our affections, & in doing the wil  
of God.

*Act. 1. 38*

*1. Pet. 3. 21*

*Rom. 6. 5*

69. Question.

Why are children to be baptyzed?

Answer.

Because by <sup>a</sup> nature they be the chil-  
dren of wrath, by Adams sinne, to whom  
also the promise of Gods free mercy and  
fauour reacheth. So that being inheri-  
tors of Gods free graces, they must be  
baptized, and when they come to age, be  
instructed

*a. Ephe. 2. 3*

*Rom. 5. 12*

*Act. 2. 39*

*Gen. 17. 7*

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instructed, what the meaning of baptisme is.

### 70. Question.

What is the Lordes Supper?

*Answer.*

a. Mat. 26. 28

b. I. Cor. 10. 16

Luke. 22. 19

Iohn. 6. 51

c. Luke. 22. 19

Iohn. 6. 51.

a It is a Sacrament of redemption by the death of Christ, wherein by the misticall receiuing of bread and wine, thou a true faith, I am made a partaker of all the benefites of Christes passion, for as bread broken doth feede and nourish my body, and wine refresh my hart, so the body of Christ was torne vpon the crosse, and his blood shed, to washe away my sinnes, and to feede and refresh my soule to life euerlasting.

### 71. Question.

Whether is the bread chaunged into the naturall body of Christ, or no?

*Answer.*

a. Mat. 26. 29

Iohn. 6. 51. 53. 5

I. Cor. 10. 16

17. & 11. 24

The Sacraments of bread and wine a remaine still in their former nature and substance, neuertheless there is a great change, for those thinges which before were but as common meates, are now made the Sacramentes or holy signes of Christes body and blood, & but so that we must seeke Christes body in heauen, and



of a true faith.

and not in the Sacrament.

72 *Question.*

How doest thou eate Christes body, or  
drinke his blood.

*Answer.*

a Spiritually by grace, whilest I be  
leeue that he died for my sinnes, and rose  
again for my iustification, for it is faith  
that maketh me partaker of his benefites  
and goodnes which are sealed to me, by  
his Sacraments. And therefore by sayth  
I am made one with him, for by his spi-  
rit he dwelleth in me, and is ioyned with  
me, as the head with the members. So  
then by this coniunction, I may be par-  
taker of his graces.

a. Iohn. 6. 35

Rom. 4. 14

73. *Question.*

Do all men which receiue this Sa-  
crament, receiue the spirituall grace a-  
like?

*Answer.*

As in baptisme none a but the faith-  
full receiue remission of their sinnes, b  
so in the Lords supper none but such are  
partakers of the grace and benefites of  
Christes death. The wicked in deed re-  
ceiue the outward elements of breade  
and wine, but because they lacke true  
faith

a. I. Pet. 3. 21

Ab. 2. 38. & 8

18

Marke. 16. 16

b. I. Cor. 11. 28

29

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faith, they are not partakers of the spirituall grace.

74 *Question.*

Whether must thou once a yeare, as some doe of custome, or often, come to the Lordes Supper?

*Answer.*

Although the benefit rest not in the often, but in the worch receiuing thereof, yet must I so often as I can conveniently, doe the same, euer more and more to be thankfull for my redemption wrought by Christ.

75. *Question.*

How must thou frame thy selfe, to receiue this Sacrament worthely?

*Answer.*

*a. Mat. 26. 73  
Iere. 24. 7.  
Isa. 2. 12. 13.  
Rom. 6. 10. 10.*

*b. I. Cor. II.  
28. & 2. Cor.  
13. 5  
c. Mat. 5. 24  
& 22. 39*

First, I must *a* consider the greuousnes of my finnes, & from my hart vnflinently hate and detest the same, and euer after geue my selfe to godlines and vertue. Secondly, *b* I must trie and examine my selfe, whether I haue a true fayth in the promises of Christ. Thirdly, *c* I must reconcile my selfe to all men, and continue in Christian loue.

76. *Question.*

What

of a true faith: T

What thing is required that thou maist  
doe these thinges the better?

*Answer.*

It is very expedient, that as in the  
primitiue church the word of God was  
preached before the administratiō of the  
Sacramentes, which thing is the life of  
the Sacrament, and also an examination  
taken of the Communicantes; before the  
Lords supper was eaten: So is it, I say,  
necessarie, that the worde be preached,  
and the people instructed in this misterie,  
that they may shew forth the Lords  
death vntill his coming againe.

77. Question.

Now remayneth the other helpe geuen  
thee of God, that is to say, Prayer, Tell me  
what it is?

*Answer.*

Prayer is the a lifting vp of my hart  
to God, and asking in Christs name, of  
thinges needefull to mee and the whole  
Church, b with thankesgiving, for his  
benefites and goodnesse.

77. Question.

To whom must thou pray?

*Answer.*

Too a god alone: first, because b I be  
leeue

4. Mat. 3. 1. &  
26. 21.

AB. 3. 1. 14.

20. 7.

1. Cor. 11. 28.

2. Par. 23. 13.

Mat. 6. 6.

John. 16. 23.

1. Tim. 2. 8.

b. Philip. 4. 6.

Collos. 4. 2.

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a. *Psal.* 50. 15  
*Iohn.* 16. 33  
*b. Rom.* 10. 14  
*c. 1. Reg.* 8. 39  
*d. Esay.* 42. 8

leue in him alone. Secondly, he alone knoweth my hart: thirdly, & he will not geue his glory to any other, and therfore I am forbidden to pray to Saints.

### 79. Question.

How caſt thou which art a ſinner, pray to God that hatech ſinne?

#### Answer.

a. *Iohn.* 14. 13  
*14. and 16. 23*  
*AB.* 4. 12  
*1. Tit.* 2. 5. 6  
*1. Iohn.* 2. 2  
*b. Iohn.* 14. 16  
*c. Rom.* 8. 34  
*1. Tit.* 2. 5. 6  
*1. Iohn.* 2. 2  
*d. Iohn.* 13. 34  
*e. Coloff.* 1. 22  
*f. Mat.* 3. 17

I pray not in truſt of mine owne righteouſnes, but in the name of Chriſt, who is the way for me to come to the Father, who continueth my Mediatour, at the right hand of the Father, & loueth me, & hath reconciled me to the father, and in whom the Father is wel pleaſed.

### 80. Question.

For whom muſt thou pray?

#### Answer.

a. *1. Tit.* 2. 1. 2  
*Mat.* 5. 44  
*Luke.* 6. 27

For all men liuing, for a kinges, magiſtrates, miniſters, yea and for my enemies: but for the dead I haue no commaundement to pray, neither can I help the after they be gone hence, for as they be found at the day of their death, ſo ſhal they riſe againe, onely this can I doe, to geue God thanks for their deliuerance out of this world.

### 81. Question.

How

of a true faith.

How muste thou prepare thy selfe to pray?

*Answer.*

First, I must <sup>a</sup> be touched with the necessitie of those thinges which I pray for, my minde must be deuout, and not caried to and fro with vaine thoughtes. I must appeare before God <sup>c</sup> in true repentance and faith, <sup>d</sup> being at loue with all men, <sup>e</sup> framing my life righteously, and <sup>f</sup> asking in such a tongue as I vnderstand, according to the will of God.

a. Rom. 8. 28  
1. Iohn. 5. 14  
b. Mar. 6. 7  
c. Psal. 51. 17  
Iacob 1. 6  
d. Mar. 5. 13  
e. Esay. 1. 18, and 59. 2  
f. 1. Iohn. 5. 14  
1. Cor. 14. 10  
Mar. 6  
Luke. 11. 1

82. Question.

How must thou pray?

*Answer.*

According to the forme prescribed of our sauour Christ, in these words: Our Father which art in heauen: hallowed be thy name. Thy kingdome come. Thy will be done in earth as it is in heauen. Gene vs this day our dayly bread. And forgive vs our trespases, as we forgive the that trespas against vs. And lead vs not into temptation, but deliuer vs from euill. For thine is the kingdome, y power, and the glory, for ever, and ever, So be it.

83. Question.

What

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What is the meaning of this prayer?

*Answer.*

We pray to God in the first petition that *a* his glorie may appeare, and that *b* our lives and conuersation may set forth the same. In the second, we pray that God would *c* gouerne the kingdome of his Church, killing sinne, and the lustes thereof in the same, and to renue it to righteousness of life. That he would also *d* treade downe Satan and al his power, and that he would shortlye accomplish the number of his elect, and hasten the comming of Christ to Iudgement. In the third, we pray *f* that all our doinges may be agreeable to his will, without contradiction or murmuring. In the fourth, we desire him *g* to graunt vs what soeuer is needfull to the sustenance and preservation of our life, and that all our doinges may be to his glorie, and the profite of our neighbours. In the fifth we pray *b* for the forgiveness of our sins, & the punishment thereof, for his mercies sake, euen as we shall pardon others their offences done to vs, without bearing mallice, or hatred towards them.

*a. Psal. 89.5.6*

*1. Cor. 10.31.*

*Iosu. 24.14. 15*

*b. Rom. 2.24*

*c. Iohn. 16.13.*

*d. Rom. 8.10.11*

*d. Rom. 16.20.*

*1. Iohn. 3.8.*

*e. Apoc. 22.20.*

*f. Luke. 22.42*

*g. Psal. 14.1.15*

*b. Psal. 51.9*

*1. Iohn. 2.12. c*

*18.35.*

*Mat. 5.45.*

## of a true faith.

In the last wee pray that God would guide vs to his spirit, that we may get the victorie ouer Satan, sinne and hell, and be defended from all euils. After we conclude with these wordes: For thine is the kingdome, &c. To set forth our desire to his glorie, his honor, and prayse, whose power is also infinite, and therefore hee can graunt our requestes. *1. Ephef. 6. 10 Rom. 16. 20*  
 We make an end with this woorde, Amen, both desiring, that what wee haue asked may be fulfilled, and also assuring our selues, that our requestes shalbe fulfilled accordingly as they be agreeing to the will of God. *k. Rom. 11. 36 A. H. 4. 9. 11 Psal. 114. 7 I. Chro. 29. 10*

### 84. Question.

What if God do not graunt thy petitions at the first?

### Answer.

That may be either because I haue not asked in assurance of faith, and according to the wil of God, or els by differing the graunt of my requestes, he will try and exercise my faith more in calling vpon him, that I might continue in prayer & depend vpon his merciful goodnes, who notwithstanding at the first he doth not graunt my requestes, yet in his good



## The Testimonie

time he will accomplish the same.

85. *Question.* *at aduolung*

Is there any help for thee to pray more devoutly?

*Answer.*

Yea truly, fasting is a special preparatiue to the same.

86. *Question.*

What is a Christian fast?

*Answer.*

It is not onely an abstinence from meates and drinks, to chastice my body but also from sinne & the delights thereof, which hurte the soule, to the ende thorough true repentance, faith, godly praier, and renouncing of euil, the Spirit may haue dominion in me.

87. *Question.*

What is the right vse of fasting?

*Answer.*

*a* First to chastice my body, and to bring it into subiection to the Spirit.

*b* Secondly, to be a witnes of my true repentance and submission to the wil of God.

*c* Thirdly, that my spirit may be more ready to prayer,

88. *Question.*

2. I. Pet. 3. II  
A. H. 13. 3

2. Esa. 58. 3

Isa. 2. 12

Psal. 35. 13

Zach. 7. 5

2. I. Cor. 9. 37

3. Ios. 2. 12

3. M. 26. 41.

Of a true faith.

Is there any abuse in the exercise of fasting?

*Answer.*

Yea, many, *a* first, to fast longer than the body may endure, and after to fare more deliciously. Secondly, *b* to put holyness in fasting one day more than another, or in abstaining from one meat more than from another. Thirdly, *c* to think by fasting to purchase forgiveness of sinnes: whereas the same cometh only of the free mercy of God in Christ, without any mans worthiness or deserving. Last of all, in abstaining from meates, & not to *d* abstain from sinnes, and all things which cause or nourish the same.

*a. Esay. 58. 3*

*Zach. 7. 5*

*b. Colos. 2. 16*

*Galat. 4. 10*

*1. Tim. 4. 3*

*c. Esay. 58. 3*

*Rom. 3. 24*

*d. Galat. 5. 24*

*Tim. 2. 11*

89. *Question.*

Hitherto thou hast answered verie well to all poynts of thy faith, yet one thing further I desire to know, which is, why all men be not of this opinion in religion that thou art of?

*Answer.*

Although there be but one true god, & one perfect Religion, yet must you not thinke that all men will ever agree together in one Religion, for there *b* is, and hath bene alwayes a continual hatred be

*a. Eph. 4. 3*

*b. Gen. 5. 11*

## The Testimonie.

betweene Christ; the seede of the woman  
and the seed of the serpent. And therefore  
many are professed enemies to the way  
of truth.

100. *Question.*

What way then thinkest thou best, to  
winne such as bee out of the way, and to  
bring them to the imbracing of true Reli-  
gion?

*Answer.*

a. Mat. 7. 24.

b. Cor. 3. 11.

b. 2. Reg. 18. 44

c. Exod. 25. 40

d. 1. Reg. 23. 3

d. 1. Reg. 2. 3. 5

Tit. 1. 5

Prou. 11. 14

e. Mat. 18. 15

Mat. 14. 23

Rom. 12. 8

As it is specially required in building  
of an house, first to remoue away the im-  
pedimentes, and then to lay a sure fou-  
dation, and afterward to vphold the build-  
ing: likewise those things which tende  
not to the glorie of God, *b* but which me  
haue abused, must be rooted out, as al re-  
liques of papistrie & superstition, and in  
stead therof a good foundation layd by  
word of God, *c* by which al reformation  
must be made. Secodly, *d* it is specially  
required that a good & godly preaching  
minister be placed in euery congregati-  
on, for where such a one wanteth, the peo-  
ple perishe. Thirde, *e* that ther be a right  
and perfect vse of Ecclesiastical censure  
and correction, to the end the congrega-  
tion may be better kept in awe of duetie  
and

of a true faith.

and obedience, so that the best may be a-  
frayd to offend.

101. Question.

To bee shorte, doest thou thinke it  
sufficiencie onely to know these thinges a-  
foresayde.

Answer.

No, but it is required that I ioyne  
good life and conuersation with know-  
ledge, and therefore I pray dayly that I  
may haue grace geuen me, that I may  
liue godly, righteously, and soberly in  
this world, and so be confirmed in the  
truth, that I may proceede from faith to  
faith, and be so comforted with the good  
spirit of god, that my whole delight may  
be reposed, where true ioyes are to bee  
sought, that when I shal finish this mor-  
tal race, I may end the same in the faith  
and true profession of Iesus Christ my  
onely redeemer and sauour. To whom  
with the father and the holy Ghost,  
three distinct persons, and  
one eternall God, be all  
glory & praise, for  
euer. So be it.

(.) (.)

A Prayer

a. Mat. 7. 21  
Phil. 1. 27.  
Colos. 1. 23  
Iacob. 1. 22

*A Prayer to be sayde, be-  
fore the receiuing of the  
Lordes Supper.*



Most mer-  
ciful God,  
whiche of  
thine euer  
lasting kin-  
dnes, hast  
wroughte  
our redem-  
tion by the  
mediation

of thy onely Sonne our Saviour Iesus  
Christ, and also sealed the same vnto vs,  
for the more confirmation of our faith by  
the heauenly and mystical banquet of his  
last supper, instituted and ordeyned as a  
pledge of his endlesse loue towarde vs,  
that we in vsing the same, from time to  
time might keepe a continuall remem-  
brance of his death and passion, and re-  
stifie our thankfulness for our Redemp-  
tion: We most humbly beseech thee in  
thy tender mercies to look vpon vs, and  
to pardon vs al our iniquities, our incre-  
dulitie, and hardnes of heart, & to poure  
into vs thy heauenly grace, that wee be-  
ing

*A Prayer.*

ing waſhed with the ſame & purified by  
faith in thine everlaſting promiſes, may  
be arrayed and clothed with the excellent  
righteouſnes of Jeſus chriſt, to the end  
having vpon vs our wedding garment, we  
may be welcome gheſts, by thy grace,  
to thy holy table. Where our ſoules  
may be nourished with the precious me-  
rits of thy ſonne our Savioures deaſh, &  
paſſiō, and that we alſo through faith in  
the ſame, by thy grace may be fedde vnto  
immortallity and life. O Lorde wee  
beſeech thee to nourish and ſuſtaine our  
hungry ſoules, with the ſpiritual graces  
of thy ſon, quench the thirſt of our hartes  
w<sup>th</sup> the dew of thy holy ſpirit, & we may  
feele our ſinnes clearly to bee forgiven  
vs, and our conſciences aſſured by faith  
of al the benefices of thy ſons ſufferings,  
euen ſo fully to be done for vs, as if wee  
had doon the ſame our ſelues, good Lorde  
for his ſake, giue vs grace to proceed frō  
faith to faith, and more and more to be  
confirmed in the way of our ſaluacion,  
by the reuerent & godly vſe of theſe thy  
holy miſteries, giue vs a right iudgmēt  
and vnderſtanding therof, and ever hold  
vs from all Popiſh corruptions of the  
ſame

*A Prayer.*

same, vnite vs more and more through  
thy grace vnto thy Sonne, that hee may  
dwel in vs and we in him, that he may be  
one with vs, and we with him, to the end  
that being grafted & planted in him, wee  
may be thankfull, and bring forth the  
fruites of al holines of life, to the honour  
and glory of thy holy name, through Je-  
sus Christ our Lord. So be it.

*I. Cor. II. 28.*

28 Let a man examine himself, and so  
let him eate of this bread, & drinke  
of this Cuppe.

29 For hee that eateth and drinketh  
vnworthely, eateth & drinketh his  
own damnation, because he discer-  
neth not the Lords body.

**A**



## *A briefe and necessarie*

forme of examination, for such

*as be simple people.*

*1. Question.*

**VV**hat art thou by nature?

*Answer.*

By nature I am the child of wrath, conceived in sinne, and borne in iniquitie, subject to everlasting death, without the great mercie of God my Creator.

*2. Question.*

How knowest thou this?

*Answer.*

I know it by the Law of Gods commandements, which brings me to the feeling of my sinnes, setting forth the wrath of God, as due vnto the same.

*3. Question.*

Art thou able to keepe Gods commandementes?

*Answer.*

No verely, nor any man els.

*4. Question.*

How then canst thou be saued?

*Answer.*

I beleue through grace giuen me, that Iesus Christ the sonne of God, being both God and man, did in mine own nature

## The Testimonie

nature suffer all the punishments, which by my sinnes I had deserued, and that he hath wrought in his bodie, whatsoeuer was needful for my saluation.

### 5. Question.

How art thou partaker of this which Christ hath done?

### Answer.

By faith, whilst I beleue hee did it for me, by whom I haue my sinnes forgiven, and I made partaker of all his merites.

### 6. Question.

How doest thou perswade thy self that this is true?

### Answer.

The holy Ghost doth assure my conscience thereof by the word of God, and it is also confirmed and sealed by the sacrament of Baptisme, and the Lordes Supper.

### 7. Question.

What doeth Baptisme signifie vnto thee?

### Answer.

It signifieth the washing away of my sinnes in the blood of Christ, and my raising by to newnesse of life.

### 8. Question.

of a true faith.

8. *Question.*

What doeth the Supper of the Lorde  
signific?

*Answer.*

It signifieth that as my body is nour-  
ished with the sacraments of wine and  
bread there broken & poured forth, even  
so my soule is nourished spiritually by  
Christes body broken, & his blood shed  
upon the crosse, for the forgiveness of my  
sinnes.

9. *Question.*

What doeth God require of thee for  
these benefites?

*Answer.*

To be thankful, & to serue him accord-  
ing to his word al the daies of my life

10. *Question.*

Canst thou doe all this of thy selfe?

*Answer.*

No, but I pray for grace that I may  
doe it according to the will of God.

11. *Question.*

To whom doest thou pray?

*Answer.*

I pray to God alone, because none  
can heare or helpe me, but he.

12. *Question.*

How

## The Testimonie

How will God heare thee, seeing  
thou art a sinner?

*Answer.*

He will heare me for his sonne Iesus  
Christes sake; and therefore whatsoever I  
aske, I aske it for his sake, by vertue of  
whose death, my prayers are heard, and  
graunted of God.

*14. Question.*

How doest thou pray?

*Answer.*

Our father which art in heauen, &c.

A good warning in time to repent, and  
beleue the gospel, containing a confutatiō  
of such obiections as doe withholdē diuers  
from embracing of true Religion, most ne  
cessarie for this present occasion.

2. Cor. 6. 14.

14. Be not vnequally yoked with  
the Infidels, for what fellowshipe  
hath righteousnesse with vnrighte  
ousnesse? And what Communion  
hath light with darcknesse?

15 And what concord hath Christ  
with Beliall? or what part hath the  
beleeuer with the Infidell?

16 And

of a true faith.

ing 16. And what agreement hath the  
Temple of God with Idolles? For  
ye are the temple of the liuing God  
as God hath sayde, I will dwell a-  
mong them and walke there. And  
I will be their God, and they shalbe  
my people.

17 Wherefore, come out from a-  
monge them, and separate your  
selues, saith the Lord, and touch no  
vncleane thing, and I will receaue  
you.

Ephes. 5. 11.

Haue no felowship with the vnfruit-  
full workes of darcknes, but euen  
reproue them rather.

Apoc. 14. 9

9 If any man worshippe the beast, and  
his Image, and receiue his mark in  
his forehead, or on his hand:

10 The same shall drinke the Wine  
of the wrath of god, yea, of the pure  
wine which is powred into the cup  
of his wrath, and he shalbe tormē-  
ted

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ted in fire and Brimstone, before the  
holy Angels, and before the Lamb.

*Apoc. 18. 4.*

4 Goe out of her my people, that ye  
be not partakers in hir sins, & that  
ye receiue not of hir plagues.

5 For hir sinnes are come vp to hea-  
uen, and God hath remembered hir  
iniquities.



# To all that loue saluation

in Iesus Christ, Grace and Peace  
from God the Father be  
multiplied.



When as the LORD  
called Gideon from  
the threshingfloze, to  
deliuer Israell from  
the Madianites, by  
whō they were iust-  
ly persecuted, for

*Iudg. 6. 12. 23*

their vncleannes and idolatrie: he com-  
manded him first to ouerthrow the altar  
of Baal, which his father had made, and  
to cut down the groue that stood by it,  
and esones to erect an altar to the true  
God, and so to offer sacrifice thereupon;  
Wherby the holy Ghost doth foreshew,  
how all the actions and affaires of the  
godly ought to take their happy be-  
ginning at the reformation in Religion,  
to the end they may the better prosper &  
succeede. Whereto the godly Empe-  
rour Constantine had speciall respect,  
when he gaue in charge vnto his childre  
the loue and care of true religion, wher-  
in (as perfect Christians) he counselled  
them to be occupied: preferring alwaies

*Deut. 6. 3. and  
28. 10. 10.*

*Iosu. 1. 7*

*Psal. 1. 3*

*Euseb. de vita*

*Constant. lib. 4*

*Cap. 52.*

the



Ma. 6. 33

Num. 11. 4. 5. 6

The Testimonie  
the loue of Christian pietie and godlie  
knowledge, before the glittering scer-  
ter and careful crowne of worldlie dig-  
nitie and delight. which thinges when  
as I did remember I made this my chief-  
est studie (good Christian) to commend  
vnto thy better life, some principles of  
true religion, before rehearsed: whereto  
if the people of this generation, woulde  
haue a watchful eye & louing care, they  
would not omit to be grounded wel in the  
present trueth. For so shoulde other bles-  
sings many be plentifully poured vpon  
them. For what other entrie can there  
be into the pleasant fountaine, and weal-  
thy storehouse of Gods graces, than to  
beginne in the path of true religion, and  
duetifull obedience to the word of God.  
But it pittieeth my heart, to see howe it  
fareth with this generation. as some-  
times it did with the rebellious & harde  
hearted Israelites, who rather desired  
their belly cheere in Aegypticall serui-  
tude, than the sweet Ganna of life euer-  
lasting vnder the Lords conduction and  
probation. Whose peruerse steppes, our  
deepe dissembling belly gods do treade  
full straight: if it were possible that they  
might

Of a true faith,

might be vnder the tyranny of the Pope  
with all flauerie of Idolatrie, rather than  
vnder the gouernment of Gods word &  
happy regiment of so gracious a Soue-  
raigne, with the pleasaunt foode of the  
Gospel of saluation: yea, and as many of  
the posteritie of the Jewes, beeing cap-  
tines in Babilon, were notwithstanding  
so ouercome w<sup>th</sup> the pleasures of the land,  
that they neuer returned with libertie  
vnto Hierusalem. Semblably, the loth  
some loue and luste of Popishe woo-  
shipping, and strange Religion, and eke  
the vanities of this worlde, hath so infa-  
tuated the greater multitude, that being  
popsoned with such venemous drinckes of  
false religion. and bewitched w<sup>th</sup> the  
golden ball of earthly commodities and  
banishing pleasures, not their first, but  
their last care, which often cometh to  
late, is to be religious. For nothing but  
pride, couetousnesse, oppression, deceite,  
Atheisme and Idolatrie, is either to bee  
found in them or in their families: and as  
for christian Religion to catechise their  
households in, it neuer cometh into their  
memories, to the great shame of many  
(I speake it) which bee vnable in such

*Apoc. 14. 9.*

*Colos. 4. 1. 2.*

*F.*

*Flourishing*

## The Testimonie

1. Pet. 3. 15.

flourishing of the Gospell, to render a good account of their faith. Nay, how small is the number of all degrees, that frame their liues and doinges according to the woorde of God: By the vnhappy contempt whereof, it is greatly to be feared, that as Alexander the famous king of Macedonia, after his victorious conquest ouer the world, became so effeminate, with the licentious manners of the proude Persians, that thereby forthwith and anonne, he purchased the great displeasure of his louing souldieres: so England hauing triumphed ouer Antichrist, and now degenerating, and again despyling her selfe with many thousandes of abominations, and liuing securely in the ripenesse of iniquitie, will (if true repentance come not in due time) procure vnto hir selfe and to hir children, the heauie displeasure of her patient and louing God. Which notwithstanding, he hath hether to enriched her with manyfolde and great blessings: yet since euery degree doth so greuously trasgres through the loue of banitie, & damned pride of life I say we may wel doubt our own confusion. For is it not with vs as our Sa-  
uour

Luke. 4. 25.

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uiour Christ sayde, it was with his obdurate ingratefull countrey men, whose happie state hee did declare, if they could haue knowen the time of their uisitation: for as then, he resembled his happie coming vnto them: to the coming of Elias, to the widow of Sarepta, and to the curing of Naaman the Leaper, at what time there were more widowes and Leapers many in the land, which tasted of no such benefite, and yet for al this reprocueth, and vpbaydeth the vnthankfull Jewes for refusing of him: euen so it is with vs of England, for the Gospel hath beene preached a long time vnto vs, and that with greater peace, and longer quietnesse than euer before, which hath not beene granted to many nations. And are we not as bad in many respectes, and when we were the seruantes of superstition, or is there any perfect reformation of that which is amisse amongst vs: no, but when we heare the wooorde (as the Apostle saith) we looke as into a glasse, & behold the blemishes in our faces, but yet we be too too vnmindefull, to redresse the same, when wee bee reprooued for transgressours of discipline, wee put away

Jacob. 1. 23.

## The Testimonie

*Amos. 6. 3.*  
*Iere. 8. 8.*  
*Iohn. 12. 48.*  
*Iere. 17. 1.*

*Mat. 11. 23.*

*Ezech. 9. 4.*

*Apo. 3. 4.*

may the euill day farre from vs, that the woord seemeth to be witten in vaine towarbes vs, and yet it will condemne vs, for our iniquities are wrytten with a penne of yzone, and with the poynt of a Diamonde. But woe be vnto vs, in that we neglect the woord of life: it shall bee easier for Sodom and Gomorra in the day of iudgement, then for many of vs. The sinnes which be this day in church and common wealth, are ripe inough for the sickle of Gods vengeance. And if it were not that some godly people, did sigh and mourn for the sinnes of the land, and so with prayers and teares holde backe the plagues of God, wee had long agoone been smitte in our sinnes, and consumed in our owne bloodde. And though there be some godly Sardenaes amōg vs, which haue not defiled their roabes with filthynesse, for whose sakes the lande doth fare the better: yet are they but fewe in comparison of the hipocrites, whiche haue a name to liue, and in deede are dead. For as for puritie in religion, it is too little regarded, and yet we should be a precious people vnto our God. As for true wooshipping, it is esteemed and measu-

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red of many, not by the sacred worde of God, but by the vaine fancie and imagination of man. As for the reuerent ble of y name of God, ful lightly it is regarded, whilst the land on euery side mourneth with damned swearing. The holy Sabbathes of our God are to shamefully in many things polluted: the wholesome lawes of magistrates neglected: the lack of loue in many, in whom there is abundance of iniquitie. As for adulterie, oppression of the poore; drunkennesse, pride, and many such like vices, growne to ful measure, they be lightly looked vnto and punished. What should I say, all our bones are out of ioynt, and almost no whole part in the body. What precious Balme or helthful medicin then can be gotten to heale these dangerous diseases, beefore the black tentes of Camerlane, Gods vengeance, be set vp? Any other, than that wee beginne betimes to feare the Lorde, and to refoyme what is amisse? For was there euer well gouerned pollicie, beefore religion was established? And wherein afterwarde consisteth the quietnesse thereof more than in the rooting out of Idolatrie, and punishing

*Deut. 7. 6. &  
12. 2.*

*Isa. 29. 13.*

*Mat. 15. 9.*

*Rom. 10. 2.*

*Iere. 23. 10.*

*Colos. 4. 1. 2.*

*Isa. 56. 2. 58. 13*

*Iere. 17. 21.*

*2. Pet. 2. 10.*

*Mat. 24. 12.*

*Iere. 23. 10.*

*Colos. 4. 2.*

*Iesa. 24. 14.*

*Iud. 10. 16.*

*1. Sam. 7. 3.*

*2. Reg. 18. 4.*

*2. Par. 15. 15.*

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thing of transgressions? Or shall we sooner be free from wrath, then when wee take away the euill from among vs, and endeavour our selues to a perfect reformation, both in church and common weale? But in seeking or helping forwarde this good worke, we doe but (as the men of Ely his time) finde fault with the sinnes, and not put to our good helpes to redres that which is amisse. And therfore our iudgement shalbe the greater,

But to let passe these thinges, what shoulde I speake of professed and open Papistes who notwithstandinge they might escape the filchinesse of Idolatrie and popishe vanities, by embracing the sweete Gospell offered vnto them, yet rather they wil delight in the dregges of mannes inuentions, wherwith they haue beene drunken long, than yealde themselves obedient to the voice of trueth, to save their soules. The waight of whole transgressions presseth down to hel. For who euer withstoode the voice of GOD in calling to repentance, but he wrought his owne destruction? Who euer did rebelliously withstand the wholesome statutes of a godlye and gracions Prince,

that

*I. Sam. 2. 22.*

*Iacob. 1. 21.*

*Iere. 9. 13.*

*Exod. 7. 2. 6.*



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that escaped the swoorde and confiscation of his goods? who euer fauoured the common enemy of his native countrey, and was accounted a loyall member of the same? Finally, who euer made Papistry his chief delight, and onely religion, that deserved not to bee tormented with the wicked? And shal such godlesse people, to fauour Antichrist, the man of sinne, and enemy of all righteousness, withstand the very and manifest trueth of God, gainsay their Soueraignes happy Lawes, ioyne hartes and hands with the enemies of their estate, and hazarde destruction of bodye and soule for euer, & be well lpyked of? I would to God they had open eyes to see, and gracious hartes to remeber once at length, to escape the danger of Idolatrie. But wilt thou see (good Christian) wherewith they bee holden and hindered from the way of truth? shal we, say they, depart from the church of Rome to new and strange Religion, not heard of many hundred yeeres, before these latter times of sinne? shal we forsake the auncient Doctoures of our faith: hath Christ his promise sayled towards his Church, to let her lie so long

2. Cor. 6. 14.

Apoc. 14. 9.

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in error: our conscience will not suffer vs thus for to doe, we will retaine our former faith. All which faire painted words are nothing els but bare Fig leaues, to couer the Papisttes shame and nakednes withall, as plainly shal appeare.

AB. 1. 39.

And first (good Christian) to beginne with departing from y church of Rome It is to be vnderstoode, that there was neuer any wise man so rauished with the loue of any religio, but alwaies his chiefelest purpose was, and ought to be, onely so farre forth, to haue reuerenced & embraced the same, as he neded not to haue impaired his obedience towards God, whom before all thinges, his duety was especially to loue. And such there can now be no good felowship and agreement betweene the church of Christ and the present Church of Rome, is it not good reason, that as the church of Rome hath departed from the trueneth and Primitive Church of Christ and his Apostles, that they likewise departe from the Romishe faith, to the Church and Arke of Christ? Let there be comparyson made betwene the primitive Church of Christ, and this their present Church of Rome, and let the same

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same be made but by the markes of the true church, wherby it ought to be known, & thou shalt soone espie the difference.

In the primitive Church of Christ, the woorde was preached to the people: in this Church of Rome, their owne traditions: The in a tongue they vnderstood, now all their seruice is in latine, which most parte knowes no meaning thereof at all: Then rightly and truely interpreted, now shadowed with many gloses and corruptions: Then preserved for the people, now burnt before the peoples faces, & also they that doe profes the same. And therefore like Pharisees, they shutte vp the kingdome of heauen, and neither enter in the selues, nor yet suffer others to enter in.

In the primitive, Church the Sacraments were righteously ministred, but in this latter Church of Rome, nothing lesse: for to omit the five new sacraments of their owne late coynning, how haue they polluted the sacrament of Baptisme with their owne deuises? By what commaundement of God, brought they into it, Oyle, Creame, Salt, Spittle, & such like abominations. Why doe they ap-  
plye

*Iohn. 10. 27.*

*Mat. 15. 9.*

*1. Cor. 14. 20.*

*2. Pet. I. 20.*

*Mat. 15. 3.*

*1. Pet. I. 25.*

*Mat. 23. 15.*

*Mat. 26. 26.*

*1. Cor. 11. 34.*

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plye the same to belles, which is onelye  
 proper to the liuing man, why doe they  
 binde grace vnto it, when as the promise  
 of G D D is free, and dependeth not of  
 woorkes: which inuentions of theirs  
 were neuer knowne to the Primitive  
 Church of Christ. In the Primitive  
 time, the Lords supper was made a co-  
 mon and publique banquet, now with y  
 Papists it is turned into a priuate mas,  
 where the priest eateth al, and after bles-  
 seth the people with the emptie chalice,  
 Then it was geuen in both kindes,  
 now is sacriledge committed in takinge  
 away the one halfe from the people.  
 Then it was giuen to take and eat: now  
 it is lift ouer the Baalites crowne to bee  
 gased at, carryed abroade, and worship-  
 ped. Then vsed to seale a more perfecte  
 remembrance of our redemption w<sup>e</sup> ought  
 by Christ for the liuing: now it is made  
 a Sacrifice propitiatorie for the sinnes  
 of the quicke and dead, quite concrary to  
 the only Sacrifice of Iesus Christ done  
 once for euer. Then it was celebrated vpon  
 on a Table, without any hippocriticall  
 shewes: Nowe vpon an Altare, with  
 such vaine and fantastical shewes, and  
 sonde attire, as better becommeth a pro-

*I. Cor. 10. 16.*

*I. Cor. 11. 25.*

*Mat. 26. 27.*

*Gelasius de con-  
fess. di. 1. 2. com-  
perimus.*

*Heb. 5. and 7. and  
9. and 10.*

*I. Cor. 14.*

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phane stage, than a sacred congregatiō. Then the Church vnderstoode the meaning of the holy misterie, Now by consecration, transubstantiation, and adoration, the right vse is blotted out, and banished. Then receiued with godly mindes, of due tie often: Now without tryal of hypocrites, of many but once a yere, & that of custome to, Then this Sacrament auayled none, but him that receiued the same by a liuely fayth: Now it auayleth ex opere operato, sine bono motu, vtentis. that is, Of the deede done, without the good motion and faith of the receiuer. Finally, then this misterie was a simple Action, celebrated according to the institution of our saviour Christ: now so compound and intricate a monster, as it is leste patched vppē of the popes of Rome, dissenting cleane from Iesus Christ. Moreover in y<sup>e</sup> primitive church there was no mediatur known in their prayers but Iesus christ alone, for whose sake the prayers of the godlye through faith were heard, But in this church of Rome there be Mediators many, not without extreame & open blasphemie to the mediation of Iesus Christ. Then they prayed in the Tongue they vnder-

Rom. I. 17.

I. Cor. II. 23.

Iohn. I 4. 13.

I. Tim. 2. 5.

I. Iohn. 2. 2.

I. Cor. I 4. 10.

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stood: now in a language which the most parte knew no meaning of. Then, they prayed as the Spirit gaue them utterance thozow the woord: Now, as the Popes Decrees and cankred Cannons doe prescribe. Then, to please the Lord, they poured out their hearts in true repentance and faith: now to please the eye with gasing and vnprofitable lightes, and to delight the eare with bayne and tinckling cimballes. When they prayed for the liuing, according to the woorde: now, for the dead, contrary to the woorde. And to be short, what agreement is there betweene the Church of G D D, and the Church of Rome herein?

In the primitive Church of Christe and his Apostles, in the Ecclesiasticall Discipline and correction for offences, which was as the wall of Gods building, there was an Ecclesiasticall Seignorie of auncient, learned, graue & honest men, as of pastours, doctors and other necessarie & godly members, for the better gouernment of the church in suppozt of the godly, and punishing the wicked: now, in the church of Rome, all must be ordered by the cannons of my Lord the Pope,

and

Rom. 8. 26.

Ierl. 2. 13.

Eph. 6. 18.

2 Cor. 6. 14.

Mat. 18. 15.

Act. 4. 23.

Rom. 12. 7.

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and governed, not by the rule of Gods  
word, but as he will, to whom if he doe  
amisse no man may say, Domine cur ita  
facis? Than there was reformation of *I. Cor. 5.*  
manners, and of whatsoeuer was amis:  
now, not one that will endeavour any cor-  
rection, but rather maintaine and aug-  
ment the tyrannie of the Romish gulse.  
For of diuers cosicels holdē, as at Basil,  
Florence, Constance, and that seemely as-  
sembly at Trent, what reformation hath  
folowed? Than the electiō of p̄ Pastors,  
was by the consent of the people, and ap- *AB. 1. 26. & 6.*  
probation of the Senate, now it resteth *I. & 14. 23.*  
in the Pope or in his deputie. Then, the  
pastors were chosen for learning and o-  
ther excellent giftes: nowe it is ynough *I. Tim. 3. 10. 10.*  
if he can sing and say the seruice, and sa-  
crifice for the quick and the dead. Then  
hee was ordayned to attende vpon a cer-  
taine flock: now, either he is Lorde ouer *AB. 20. 28.*  
all the world, or hath moe churches than  
he can attend, or els is a man resident, a  
ready way to damne himselfe, and many  
moe for companie. Then for offences co-  
mitted & known, the sword of excommu-  
nication was drawn out according to  
the word of God, by the Pastor and the *2. Thes. 3. 14.*  
rest of the Ecclesiasticall Senate, now *I. Tim. 1. 20.*  
it resteth

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it resteth onely in the Pope, or in his Chauncelers, Officials, Commissaries or some of that fraternitie, for every quareling cause, abusing the same fearfull censure, what should I say more? For in this Church of theirs there is no whol parte, no agreement, nor any resemblance to the church of Christ. I leaue to speak of their Idolatrie and abominations that way brought in, which thing were perenough to occupy a whole volume, I need not speak of their departing from the churches of the East, which neuer beleueed their priuate masse, their transubstantiation, purgatorie, pardons, restrainte of Marriage, Supremacie of the Pope, or any such like thing, obserued and kepte in the church of Rome. I leaue to speak of their traditions, whereby they bynde heauie and intollerable burthens, & lay them vpon mens shoulders: as abstayning from meates, and marriage, bowing of single life, obseruaunce of dayes and times. And to be shor't, this church of Rome is wholy departed from the church of Christ: so that hee that will professe Christ, must needs departe from the church of Rome.

And

Mat. 23. 4.

I. Tim. 4. 1.

Galat. 4. 10.

Colos. 2. 16.



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And herein furthermoze, it is not frō the purpose, as wee haue shewed, the church of Rome to differ frō the church of Christ, so to shewe bziessye hercobere[n]ce with the Archhereticke[s] of all times. And first to omit that the doctrine of the Romish Church is an erroneous doctrine, contrarie to the woord of god, & obstinately mainteined: which thinges doe make an open heresie, how dooe they agree with the false Apostles of the primitive time, such as were Cerinthus & Hebion, in toyning woorks with faith, in the cause of iustification? Howe agree they with the false spirites, which denied Iesus Christ to be come in the flesh, whē as they ascribe not their whole saluation vnto the office of Christ, but make moze mediators of Saintes, and new meanes to obtaine forgiveness of sinnes, and yet S. Augustine saith, that to call vpon others besides Christ, is to commit heresie and scisme? Howe auouch they with the false bzyethen, that our gospell condemneth good woorkes, when in verye deede it doeth straitlye require the same. Let vs come to the latter times. Tatianus and Montanus were hereticke[s] in forbidding

2. Cor. II.  
Galat. 5. 3.

1. Iohn. 4. 1. 2.

Tract. in 1. Iohn.  
2. Cap.

Rom. 3. 31.  
Mat. 5. 16.  
2. Pet. 1. 10.

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*Can. 2. cap. 5.  
I. Tit. 4. 1.*

*Balling. 2.*

*Leo. ser. 4. &  
quadrag.  
Aug. contrd fau-  
rum. cap. 19. lib.  
32.  
Tertul. lib. 4. con-  
tra Marc.*

*Enagy. lib. 1. cap.  
7. and 8.*

*Aug. de Hære.*

forbidding marriage, so are the Papists. They forbid the lawfull vse of meates, which God created to bee taken with thankesgeuing, & so doe these. They boasted of the holy Ghost and of new reuelations, and the same they couered with the pretext of the holy Ghost, as though all thinges necessary to saluation, were not conteyned in the Scriptures, and euen so doe the Papistes. The Maniches ministred the cōmunion vnder one kinde, so doe they. They say the Scriptures were full of errors, so say the Papistes. They trusted their own inuentions better than the woorde of God, so doe the Papistes. The Marcionites denyed Christ to haue a perfect humaine bodye, but onely accidents thereof, so say they, in their transubstantiation, it seemeth onely to be bread, but it is the reall body of Christ. Thou holdest (O papist) a real heresie. Nestorius and Eutiches founded the two natures of Christ, so doe they in their doctrine of Christes being in euery place, which onely is true, concerning his spirit and grace. The Anthropomorphites were Heretickes in picturing God like an olde man, so doe the

the

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the Papistes. The Arrians denied Homon-  
 sion to be found in the Scriptures:  
 so doe they. The Donatistes bound the Church to Aphrike: these to Italy: The  
 Pelagians held, that nature holpen with  
 the grace of creation, and with the Law  
 could doe good: so say they, that mā not re-  
 generate, by the power of free will, & by  
 great preu-nting can doe good, which  
 is quite contrary to trueth. For before he  
 bee iustified, hee dooth not please God.  
 Look to the popes of Rome themselves  
 Did not pope Liberius fauour the Arri-  
 ans? Had not pope John a detestable o-  
 pinion of the immortallitie of the soule?  
 Honorius was condemned for an Here-  
 tike in the counsell of Constantinople:  
 Eugenius was condemned for an Here-  
 tike in the counsell of Basill: whereby it  
 may appeare, that in departing from the  
 Church of Christ they haue ioyued them-  
 selues with the greatest and most notori-  
 ous Heretikes: & therefore their religion  
 is to be forsaken.

*Sozom. lib. 4.*

*cap. 5.*

*Aug. de Har.*

*Mat. 7. 17.*

*Heb. 11, 6.*

*Conc. ConN. 4.*

*Act. 11.*

*Conc. Basill.*

*Sess. 34.*

And to the ende my wordes herein  
 may carry some credit with them, the ho-  
 ly ghost also sheweth sundry causes, why  
 the Religion of the Romaines is to bee  
 forsaken.

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Mat. 7. 15.

Or 24. 5.

Iohn. 10. 27.

Mat. 15. 14.

Rom. 16. 17.

Gal. 1. 6. 8.

1. Cor. 5. 6.

Gal. 5. 9.

forſaken. Firſt the Lorde hath forewar-  
ned his elect to beware of falſe prophets  
which come in ſheepes cloathing, but in  
wardely are rauening Woolues: And  
though they ſay, loe, here is Chriſt, loe,  
there is Chriſt, yet muſt they not be bele-  
ued, for the ſheepe of Chriſt are onely  
bound to heare his voice, and a ſtranger  
they neither may nor yet wil follow: For  
when the blinde ſhall leade the blinde,  
they both fall into the ditch. And ther-  
fore, the holy Ghoſt doth commaund vs,  
to beware of thoſe which ſow diſcention,  
contrary to the doctrine which we haue  
receiued, and to flee from ſuch, yea, if  
it were an Angell, which came from hea-  
uen, that taught vs other doctrine, than  
ſuch as is contained in the word of truth,  
we ſhould hold him acurſed: and thus the  
commaundement of the holy Ghoſt may  
ſerue for one perfect cauſe to plucke the  
Papifts from the church of Rome.

The ſecond cauſe why there muſt bee  
a departing from the Romiſh Church is  
this, leaſt in fauoring & louing hit waies,  
a man be polluted with hir uncleannelle,  
for as he that toucheth pitch, ſhalbe defi-  
led with pitch, ſo he that loueth papiftrie  
ſhal.

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shal be defiled therewith. And therefore the holy ghost in the reuelation, calleth men out of Babylon, that they touche no vnclen thing, so that they may be an acceptable people to the Lord. *Apo. 18.4.*

The thirde cause is the scaping of the plagues provided for that wicked generation, of whose sins, whoeuer is partaker, he shal also be partaker of y<sup>e</sup> punishments due vnto the same. And therefore seeing that the Lord hath appointed the day to iudge the great whoore, and to ouerthrow Babilon, let him that will saue his soule, depart from thence. The same God that destroyed Alcimus with a pal-  
lie, and taking away the vse of his spech for wasting of his Sanctuarie, & caused the wicked Tyrants and Persecutours of his people, I meane Antiochus and Herode, to bee eaten and deuoured with wormes, the same will seuerely punish the damned sinnes of Poperie. He that made Julian the Apostates bowels to rot within him, & made Arrius Guts to gush out of him, and caused Nestorius tongue to be eaten out with wormes, the same god wil punish Papistrie. Finally, he that by the Medes and Persians de-  
*Apo. 14.9.*  
*18.4.*  
*1. Mach. 9. 55.*  
*2. Mach 9. 9.*  
*Act. 12. 23.*  
*Hist. trip. lib. 6.*  
*cap. 32*  
*Soc. lib. I.*  
*cap. 25.*  
*Euang. lib. I,*  
*cap. 7.*  
2      scroyed

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Kroyed the auneynt Babilonians, for  
 their greuous sinnes, and manifold ab-  
 hominations, and for the persecutions of  
 his people: the same righteous god will  
 cast downe and bring to nought the Mo-  
 narchy of Romish Babilon, because they  
 haue prouoked him with their great ab-  
 hominations. Such shal bee the ende of  
 all Heretikes and others which be des-  
 led with strange religion, if they retorne  
 not to the Lord in due time. Wherefore  
 as Noe had not beene saued, except bee  
 had stred into the arke: nor Lot except he  
 had departed from Sodom, Nor Israell  
 except he had leste the Tentcs of Corah,  
 No more shall any attain vnto saluation  
 by Iesus Christ, except they forsake Ba-  
 bylon: and flee from the Idolatrous  
 Church of Rome. O that men were a-  
 ble to beholde the indgements of God  
 against the great Whooze, and against  
 those that lie dzounken by her side with  
 the dregges of spirituall filthinesse, that  
 in this day of grace, they might learn to  
 saue their soules in departing from the  
 Church of Rome.

The seconde let, which hindreth the  
 Papistes to embrace the gospell, is, be-  
 cause

Gen. 7. 1. and  
 19. 15.  
 Numer. 16. 21.

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cause they thinke they turne to newe and  
strange religion, which quarel they haue  
common with the wicked of al ages, who  
haue impugned and maligned the truth,  
and called the same, as Eusebius sayth,  
*ὡς καὶ οὐκ ἴσμεν* straunge and newe. When  
the Israelits despised the doctrine of the  
Prophets, it was because they counted  
it a strāge thing, and yet it was the same  
which they deliuered to their fathers.  
When wicked Hammon went about to  
bring the Iewes into hatred, he accused  
them for their new Lawes, and yet their  
Lawes were the auncient lawes of god.  
And when the people wondred at our  
Saviour Christs miracles, they rear-  
med his doctrine new, and yet if they had  
beleueued Moses, they would haue bele-  
ueued him. Thus was Pauls doctrin re-  
proched with the name of noueltie, and  
yet it was confirmed by the Prophetes,  
and by the law. When as Asclepiades,  
captaine to Galerius the Emperour, led  
Romanus of Antioche to his marty-  
dome, Asclepiades reproched him in cal-  
ling Christ, whose name Romanus did  
confesse but a yester dayes God, and as  
for the gods of the heathen, hee auouched

*Euseb. lib. I.*

*cap. 4.*

*Hos. 8. 12.*

*Esai. 3. 3.*

*Mat. I. 27.*

*Iohn. 5. 36.*

*1st. 17. 18.*

*Rom. 3. 21.*

*Forus pag. 123.*



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*Euseb. de vita  
Constant. lib. 2.  
cap. 5.*

*He. 13. 8.  
2. Cor. 1. 18.  
Apo. 13. 8.*

*Iohn. 14. 6.  
Apo. 14. 6.  
Euseb. lib. 1. cap.  
4.*

the to be of great antiquity. So Licinius the Persecutor slandered Constantine the Emperour, to worship a straunge god. Euen thus the Papistes tearme the gospel of Christ new, & yet the same is the vndoubted trueth of god, as by the scriptures it doth plainly appeare. For what do we retaine in substance of religiō, but it agreeth with the Patriarches, Prophets, Apostles, & all holy men of God. For Christ is yester day, and to day, and the same to continue for euer, in whome all the promises of god are, yea, and Amen, who is the Lambe which was slain from the beginning of the worlde, and in him, with all the auncient and godly mē we repose the whole substance, of our religion, for he is the way, the truth, & the life. And therefore as S. Iohn sayeth. our gospell is euerlasting, and from the beginning. And as Eusebius prooueth the antiquity of religiō, & deliuereth the truth frō the reproche of nouelty, because the Gospell teacheth our free Iustification with Abraham, by faith in Christ alone: euen so we holding the same Doctrine, as the chiefest Anchoze of oure religion, dare be bold to auouch our doctrine



Of a true faith.

trine for the most auncient trutheth in the  
world. But if we should seeke into the an-  
tiquitie of religion of the Papistes, wee  
should easily finde y<sup>e</sup> same to haue sprong  
from the bottomles pit, and to haue been  
brought vp in the newe fangled bosome  
of mans deuise. For first who broched the  
supremacie of the Pope, but the murthe-  
ring Emperour Phocas, at the ambiti-  
ous desire of the proud Pope Bonifacius  
the third: who first brought to passe that  
the Bishoppe of Rome should bee called  
pope, that is to say, father of fathers, and  
Christs vicar on earth but Benner the se-  
cond: who first brought into the church y<sup>e</sup>  
latine seruise, organs, and such musicke,  
but Vitahian? who brought in the woo-  
shipping of Images: Gregorie the third:  
who brought into the sacrament of Bap-  
tisme, oyle, creame, and crossing? Pope  
Clement the first: who deuised & brought  
vp transubstantiation: Innocentius the  
third: who caused the sacrament first to  
be worshipped: Honorius the third: who  
tooke away the Cuppe in the Supper of  
the Lord from the people: who but the  
popish counsell at Constance? who brought  
in Diriges, and praying for the deade?

*Beacon de Pell  
guisa*

## The Testimonie

Pelagius, and Gregory the third: Who first commaunded ministers to abstayne from mariage? Calixtus, who brought in Auricular confession, after it was once well layd away? Innocentius the third: who brought in extreame unction? Pope Felix the fourth: who inuented holy water? Pope Alexander: who chalenged both the swoordes vnto him selfe? Boniface the eighth: who allowed the first moniall order? Siricius: according whereto other Popes succeeding, allowed other orders afterwarde. Who first sette on high the orders of Fryers? Innocentius the third: who brought in the seemly sight of Nunnes? Pope Benet: who erected & set on sale the reliques of Saints? Pope Paschalis the first: who first allowed Pilgrimages? Pope Cletus: who first canonized Saints? pope Leo the ninth: who brought in the obseruation of dayes, as Fridayes and Saturdayes to bee fasted? Siluester the first: who caused Saintes Ceues like wise to be fasted? Innocentius the third: who commaunded that neither fleshe nor fishe, nor any thing that hath affinitie with flesh, should be eaten on fasting dayes? Gregorie the first: what should

Of a true faith.

Should I say any more? for by these it is apparant, of what antiquitie their religion is. And if the triall between vs and them, be made by the woorde of God, as it ought to be, it shall soone appeare, not ours, but theirs to be new religion. And whereas they relie so much vpon the auncient and learned doctours, who haue in all the flourishing state of the Church, borne witnesse vnto the trueth, and spoken much in commendation of theyre Church and faith, besides that their sayings are to be expounded of the Church of Rome, as it was the when the learned fathers wrote, & before corruption crept into the same, and beeing now farre otherwise, cannot admitt any such commendation, yet not by the wisdom of man, but by the wisdom of the Spirit and truth of god, must religion be examined and tryed. For whatsoever sauereth not of gods woord, must be reiected, because the sheepe of God alone are tied to heare his voice. And yet if (for al this) we should contende with them for the testimonies of the learned Fathers, wee shoulde haue them to witnesse vpon our parte, to the abolishing of all papisme &

John. 10. 27

## The Testimonie

*Hist. trip. 2. cap.*  
*14.*  
*Cyp. lib. 2. Epi 3.*  
*Hist. trip. lib. I.*  
*cap. 10.*  
*Epiph. ad*  
*Iohn. Hiero.*  
*Gelas. contra*  
*Eutichen.*  
*Ambros. lib. 1.*  
*de Sacra.*  
*Aug. in Iohan.*  
*tract. 26.*  
*Gelas. dist. 2. de*  
*Conf.*  
*Chri. Ho. de pro-*  
*fect. Euang.*  
*Ambr. Epi. ad*  
*Romanos.*  
*Iere. in Isa. cap.*  
*64.*  
*In Psal. 84.*  
*In Mat. Ho. 32.*

Idolatrie. Paphnutius that graue and  
 auncient father would witnesse with vs.  
 that the maryage of ministers is not too  
 be restrained. Ciprian would say that the  
 tryall of Religion ought onely too bee  
 made by the woorde of God. Spiridion  
 would arough the chzistian liberty, in ea  
 ting flesh any day. because he was a chzi  
 stian. Epiphanius would say that Ima  
 ges are not to be suffred in any Church.  
 Gelasius, Ambrose, and Augustine, would  
 geue flat euidence against Transubstan  
 tiation. Ciprian and Gelasius would  
 say it were sacriledge to take away the  
 Cup from the people in the Supper of  
 the Lord. Chrysostome would say, that  
 we need no other Mediatours to God,  
 but a deuout minde, and faith in Iesus  
 Chzist. Ambrose would manfully main  
 taine our iustification by faith alone. Hier  
 rome would say, if that wee rest vpon  
 our owne merites, wee must needes dis  
 paire, and therefore our merites are the  
 Loxdes mercies. Chrysostome would  
 condemne Purgatorie, and say, that life  
 is either wonn or lost in this worlde, for  
 after mā be taken hence, there is no more  
 place left for repentance, and therefore  
 that

Of a true faith,

that it is against a man himselſe, to pray  
for the dead. To be ſhort, Gregorie their  
owne Biſhop would witneſſe with vs a *Euang. lib. 4. Epi.*  
gainſt the Church of Rome, that their  
Pope and vniuerſal Biſhop, which hath  
a gard of prieſts about him, is the great  
Antichriſt and man of ſinne. Tertullian  
would ſay, that Babilon in the Reuelation,  
doth beare the figure of the citie of *Lib. 3. aduerſ.  
Martionem.*  
Rome. And what would not the fathers  
ſay in our behalfe, & in our cauſe, againſt  
our aduerſaries. Yet notwithstanding, *Aug. de Nat. &  
gratia, Chap. 61.*  
we doe but ſo farre forth admit their te-  
ſtimonies, as the ſame conſent with the  
woorde of God. The limites whereof,  
if once they paſſe, they are not to be cre-  
dited. But yet, thus much for vs they doe  
affirme, that our Doctrine is not newe.  
Moreouer, wheras they ſtand much vp,  
on Chriſtes promiſe, that hee will bee  
with his Church, and preſerue the ſame  
from errour, and therefore that no man  
may ſafely depart therefrom: It is true,  
*Mat. 18. 20.  
Iohn. 14. 26.  
C. 15. 26. &  
16. 13.*  
that all this doth ſtande firme in the true  
Church of Chriſt, which is gouerned by  
the ſpirit of God through the worde:  
whereto whileſt ſhe ſubmitteth her ſelfe,  
ſhe is ſafely preſerued from error, in the  
doctrins

## The Testimonie

*Ier. 7. 4. and 18.  
18.*

*Rom. 3. 3-  
C 11. 1.*

*Leuit 26. 12.  
Ier. 7. 4.  
1. Sam. 4.  
Psal. 78. 61.*

doctrine of faith and saluation. But that this promise holdeth towards the church of Rome, as it is now, howe can it bee prooued, except men will dreame, as the Iewes did, that their church is alwayes one, & neuer subject to mutatiō: & though the promise take no place in the Romish Church, because she hath broaken the couenaunt betweene the Lord and his, yet most true it is that the promise is confirmed to the godly, neither can the incredulitie of the wicked, cause that the truth of God should be frustrate, for God is true, and euery man a lyer. Hath God (saith the Apostle) cast away his people? god forbid, thereby noting, notwithstanding the wickednes of many which fall away, yet the promise of grace is sure vnto the faithfull.

But herein the case of the papists and of the obstinate Iewes is al one, for these boasted vpon the promyses of God, that they woulde neuer faile, For the Lord had promised to dwell among them, and to be their GOD, and they to bee his people. And yet for all this, looke into their estate, after the Arke had been placed a long time in Silo, did not the Lord forsake

Of a true faith.

forſake them, and deliuer his beaury into  
the enemies hand, and manye of them  
both pꝛieſtes and others to the ſwoorde,  
and as it were quenched the light in Iſ- *Psal. 132. 14.*  
rael, when the Arke was placed in Siō:  
which place the Lorde had choſen for an  
habitation and a reſting place vnto hym  
ſelfe for euer: notwithstanding al his pro  
miſe, when they had broken the couenā,  
and prouoked his wꝛath with their mani  
folde abominations, he gaue ouer Siō,  
and departed from betweene the Cheru  
bins, and leſie Iuda to be waſted & cap- *Ezec. 9. 5.*  
tured by the Babilonians. And againe, *2. Reg. 24.*  
long after the reediſynge of Hieruſalem,  
when they would not acknowledge the  
time of their viſitation, he gaue ꝑ Iewes  
into the handes of the Romanes, and ſo *Luke. 19. 43.*  
made an ende of that common weale.

And leaſt this ſhould onely holde vn  
der the Lawe, and not vnder the goſpell,  
looke to the churches of Corinthus, Ga  
latia, Ephesus, Phillippus, Colloſſa, Theſ  
ſalonica, Pergamus, and others of the  
Eaſt, which in the beginning flouriſhed  
no leſſe than the Church of Rome. And  
what is become of them: are they not all  
laid waſt, becauſe of their departing frō  
the

## The Testimonie

*Iohn. 17. 20.*

the first sayth, And shal wee say that the Lord hath broken promise with them, who promised to them as wel as vnto others the spirite of truth, and prayed for them among such as should beleue: no, but when they leste the truth of god, and faith, wherin the performance of the couenant rested, the Lord did iustly geue them ouer and layd them wast.

*Galat. 3. 11. 12.*

And least any barking papist should say that all this toucheth not the Church of Rome, to whom the promise in Peter (as they hold) was made, that she should not erre, notwithstanding Peters fall and his not being at Rome, which things are easie to be prooued, and to infringe their hold herein sufficiently. And notwithstanding

*Rom. 11. 20. 21*

þ promise was made to the vniuersal church, which neuer cā be affirmed of the church of Rome, which is but particular, which thing hath strength inough to confute a Papistes error, yet (good Christian) waye thou that well, which the Apostle Paule wryteth of the same Church, to whom he threatneth an overthrow, if she became hie mended, & continued not in the truth, for if god (saith he) spare not the natural branches, take heed  
least



Of a true faith.

least he spare not thee, wherein may plainly appeare their boast of neuer failing of their faith to be but frivolous: Though then they prate much of the promise, yet because they haue broken the covenant, in departing from the primitive church, (as hath beene prooued.) This bragge doth it and them in no stead. For too the Church vniuersall it is that the promise standeth firme, and so farre forth, but to the particular, as shee consenteth with the vniuersall, and standeth in the truth. To be short, wheras they would faine be excused from the societie of such, as professe the Gospel by their pretence of conscience, for that their harts wil not serue the to agree to be thus in streining out a gnat and swallowing by a Camell, they are herein briefly to be admonished, that not euery excuse & pretence of conscience shal deliuer a man, and bee allowed of god: for oftentimes the wicked doe of conscience, albeit the same be wicked, that thing which notwithstanding concordeth not to the truth of god: For Saul of some conscience persecuted y<sup>e</sup> church. The Iewes of some conscience, preferred Moses and their lawes before Christ, and therefore

Mat. 23. 14

Gal. 2. 13.  
1. Iohn. 6. 28.

the

## The Testimonie

1. Ioh. 3. 21.

1. Tim. 1. 19.

Rom. 14. 23.  
Heb. 11. 6.

Rom. 10. 17.

1. Cor. 1. 12.

the allegation of conscience herein is not sufficient, for since that the book of mans conscience must alwayes be able, either to teache, or accuse, or defende him in the pretence of conscience, a speciall regard must be had to the true woorde of God, wherewith the good conscience is always guided and directed. For in departing from the woorde, man maketh Shipwrack of his conscience. For the woord of god and a good conscience are inseparable vnitied and conioyned, so that they cannot be disseuered. Moreover, seeing that al our proceedings must please god, by reason of our faith in Christ, can that be a tollerable excuse of conscience, where this same strueth against the woorde of God, by the preaching whereof, sayth both come, is nourished and confirmed. And how true it is that Popish worshiping is repugnant to the trueth of God, the promises considered, no man of anye indifferent iudgement can deny. If therefore a papist wil stay vpon his conscience when this must be his reioysing, as sayth the Apostle, that in simplicitie and godly purtenesse, and not in fleshy wisdome, by the grace of god hee haue his conuersation

of a true faith.

on in this world.

ca. 21. ma. 7

7. 2. 3. 7. 2

Renounce therefore (O ye that haue  
erred from the way of a truth) your former  
vanities, abandon your poysoned super-  
stitions, disclaim to poperie and false re-  
ligion, loathe now betimes the loue ther-  
of, depart out of Babilon, and touch no  
uncleane thing. Harden your hearts no  
more, but kisse the sonne of God, by em-  
bracing his word, least he be angry, &  
cast you off in his great displeasure, for his  
contempt of his grace. He doeth now  
visite you from an high, in calling you so  
patiently vnto repentance, bring there-  
fore into captiuitie your carnal wisdom,  
your cogitations, and whatsoeuer hath  
bindred you from the way of truth, and  
humble your selues to walke before the  
Lord. Then wil our mercifull Father  
turne vnto you, he wil embrace you with  
loue, he wil wash away your sinnes, and  
remember them no more, he will accept  
your faith in Christ for perfect righte-  
ousnes, & so holde you blamelesse in his  
sight, he wil leade you by his spirite into  
all truth, he wil geue you grace to walke  
in holines of life, hee will preserue you  
vnder his winges, he will treade downe

2. Cor. 6. 17

Apo. 18. 4

Psal. 95. 8

Psal. 2. 12

Luke. 1. 68.

Rom. 2. 4

2. Cor. 10. 8

Eze. 36. 25

1. Cor. 1. 30.

2. Cor. 5. 21

Iohn. 16. 13

The Testimonie 110

Rom. 16. 20

2. Ioh. 5. 5

Sathan, Sinne, Antichrist, and all their  
wickednesse; vnder pour feete. Finally,  
he will give you victorie through  
faich in his sonne Christ, and  
trāslate you to immortali-  
tie and glory for ever.

Toures in the Lorde,  
Christopher Skutte.

The



**The forme of the con-**  
fession of the christian faith, meet  
for all well gouerned households, and  
necessary for euery one to  
confesse, which sincere-  
ly professe Christ and  
his truth,



I beleue and confesse  
my Worde God, the  
only true eternal and  
almighty god, incom-  
prehensible, infinite,  
righteous and merci-  
full, being but one in  
nature and substance, but distinct in three  
persons, the father, sonne and holy ghost.  
Which God by his wisdome & almighty  
power, made heauen and earth, and  
all thinges therein, and now by his Fa-  
therly prouidence, gouerneth and prefer-  
ueth the same.

I beleue & confesse that Iesus Christ  
the sonne of God, equal to the father and  
the holy Ghost, at the time appointed of  
the father became perfect man yet with-  
out sinne, borne of the virgin Mary, the  
Godhead and manhood being united and

**The Testimonie**  
Ioynd together. Who in mine owne  
nature sanctified by his grace, fulfilled  
the Law of God for me, & suffered in his  
bodie & soule the punishments due to my  
sinnes, & made full satisfactiō & payment  
for the same, with his sacrifice vpon the  
crosse done once for al. And deliuered me  
from the curse of the Law, frō sinne, hell,  
death and damnation, reconciled me to  
God the Father, washed mee from my  
sinnes, clothed me with his righteou-  
nesse, and renued me to righteousness of  
life. And as by his death my sinnes are  
taken away, & I set in the fauor of God,  
so by his resurrectiō, death was conque-  
red, and righteousness restored vnto me,  
wherin the victorie of my faith consisteth.  
I beleue and confesse that Iesus Christ  
ascended into heauē with my flesh, where  
he hath taken possesion for me, & where  
he maketh intercession for me. And yet  
neuerthelesse, is present with me, and all  
his elect, by his spirit and grace, and at  
the end of the worlde shall visibly come to  
iudgement.

I beleue the holy ghoſt, equall with  
the father & the sonne, who regenerateth  
and sanctifieth me from my uncleannes,

of a true faith.

to liue holily & righteously in this world,  
assuring my cōsciēce that I am the child  
of God, and heire with Iesus Christ of  
life everlasting.

I beleue and acknowledge the vni-  
uersall church of Christ, even al the com-  
pany of the elect, agreeing together in  
the vnitie of spirit & truth, which church  
is not seene to the eyes of man, but only  
known to God, of which number I am  
perswaded that I am one.

I acknowledge also a visible Church  
of God in this world, wherein first, the  
sacred word of God is taught vnto his  
people, being sufficient to instruct them  
in all things necessary to saluation.

Wherwith together with the ministry  
of the spirit, he ruleth the same. Second-  
ly in this church the two sacramentes of  
baptisme & the Lords supper are right-  
ly and sincerely ministred. Wherin as by  
baptisme I am regenerate and receiued  
into the household and fellowship of Chri-  
stians, my sinnes beeing washed away  
through faith in Chrilles blood: So by  
the supper of the Lord, wherin spiritual-  
ly by faith my soule is fed with the gra-  
ces and benefites of Iesus Christ, I am  
nouri-

## The Testimonie

nourished and sustayned in the Church  
being one with Christ, and Christ with  
me, dwelling also in him and he in me.

Thirdly, there is in this Church due  
punishment and correction for offences,  
the end whereof is excommunication by  
the consent of the Church.

Lastly, I beleue and confesse, that on-  
ly in this church there is saluation, and  
free forgiveness of sinnes to me and all  
the elect of God, through faith in Christ,  
by whose obedience we be made righte-  
ous, and by whom we are chosen to an in-  
heritance immortall and everlasting in  
heauen. Which I most humbly beseech  
my Lord God to confirme & strengthen  
in me and shortly to make an end of these  
sorrowfull dayes, and to translate me to  
everlasting glory, through Jesus Christ  
my redeemer and Saviour. Amen.

*O Lord increase our faith.*

*Imprinted at London,*

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*trye by Thomas Dawson.*

*(1581.)*





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